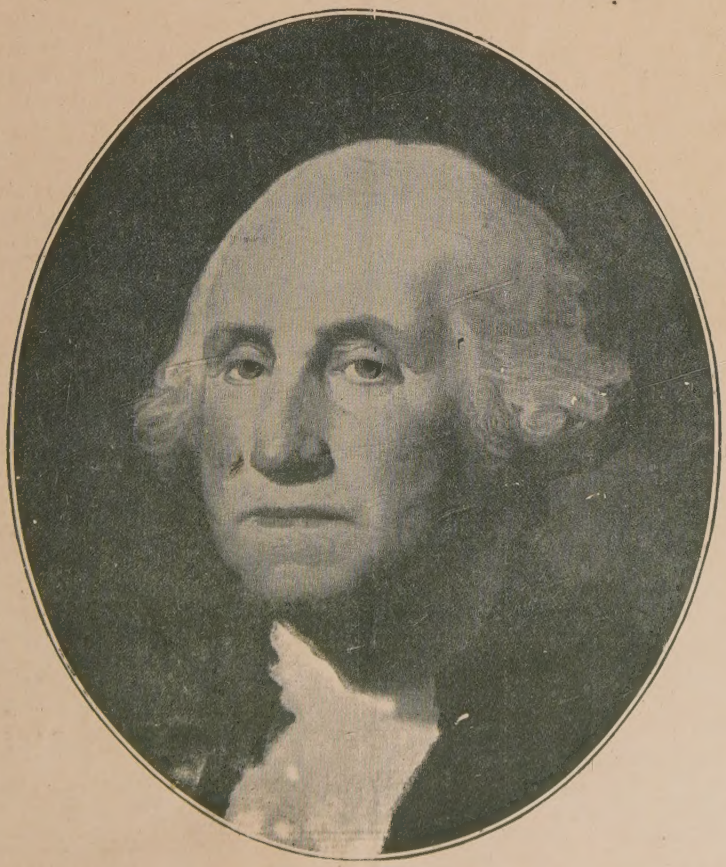
Vol. XXXII MARCH, 1919 No. 2

Of the Church · By the Church · For the Church

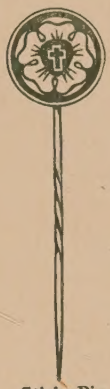
Luther League Review

The · Official · Organ · of the Luther · League · of America

Published Monthly by Luther League Review, 318 W. 39th Street, New York City.
Entered as Second-Class Matter Aug. 9, 1900, at Post Office, New York, N. Y., under Act of Mar.
Subscription price, 60 cents per year.



Pin with Hanger



Stick Pin

Button

Midget Badge

Pin Clasp

Watch Charm

The above are Exact Sizes and Styles of Badges

THE

Luther League Badge

A BADGE OF LOYALTY

Official Badge of the Luther League of America
Furnished only through the Luther League Review

"Loyalty" the Watchword

Loyalty, not only to country, but to truth and to principle.

Let the young people of the Lutheran Church be loyal to the truth which Martin Luther rescued from obscurity and chains.

Let us all wear the badge which, designed from Luther's coat of arms, is emblematic of great principles that are vital to Christianity. Read its meaning as Luther explained it. His statements of its meaning accompanies every badge.

This badge is furnished in different styles at the following prices: Button, Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

THE MIDGET BADGE, of which this is an exact facsimile, can be furnished in all styles. Buttons, Stick Pin, or Clasp Pin, Solid Gold, 75 cents; Rolled Gold, 40 cents; Gilt, 25 cents.

Watch Charm, with Emblem on both sides, Solid Gold, $6.00; Rolled Gold, $3.50.

Discounts on all styles. 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent.; 50 or more, 25 per cent.

NOTICE

Due to the new War Tax which became effective October 4, 1917, all invoices of Jewelry will bear the 3 per cent. tax. This tax must be figured before the cash discount is deducted, and is not subject to any discount.

ADDRESS ALL ORDERS TO

Luther League Review

318-326 West Thirty-ninth Street, New York City

Of the Church - By the Church - For the Church

Luther League Review

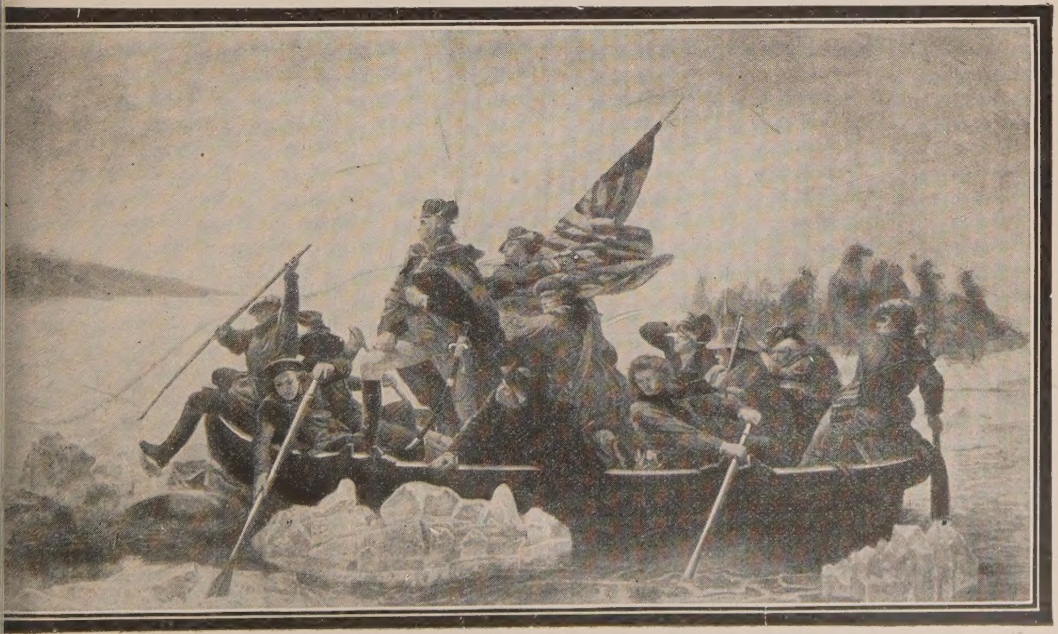
Historic Valley Forge

BY GERTRUDE L. KRAUTER, PHILADELPHIA, PA.

IT was a bright day in the late fall when I, with a friend, took a trip to the beautiful and historic Valley Forge. After a short ride through the crisp November air, we stepped off at the neat station which first receives the guests to this old landmark. The country here is softly hilly and clad in the brilliant colors of the autumn, and bathed in glistening sunshine it made a picture which contrasted greatly to the one of the winter of 1777-78.

A large old-fashioned house lay before us, from the top window of which the flag of our nation was flying—from the headquarters of Washington. When we entered the house we were rather amazed at the great similarity of the old furnishings and those of the present day. The dining room with its spindle-legged table seemed ready to welcome you, and in the upper room the coat and hat upon the nail made you wait expectantly for the coming of the owner. Years dropped away as by magic and we were back in the days of 1700.

A long road lay invitingly before us, and as we wandered aimlessly along there came to our minds the tales of the awful struggles here at Valley Forge, of the hardship and toil and suffering, and we realized more keenly, I believe, what our boys are preparing for. Here we passed the grave of an unknown soldier and there another, and again a rude shack which possibly sheltered, barely sheltered, some stout-hearted follower of the Father of our Country during that terrible winter. Soon the road slanted off to what is called the Woodland Walk, but I feel it beggars description. Look at some of the famous paintings of woodland scenes and you will have a faint



WASHINGTON CROSSING THE DELAWARE

idea of the beauty of that glade. At the end of this was a huge pile of granite, the entrance to the Washington Memorial Cemetery. This was unfinished, yet even in its unfinished state it bespoke a dignity which the place demanded, dignity and reverence to those noble dead. The Washington Memorial Chapel, a short distance away, is something that you must see if ever you take a trip to Valley Forge. There are first the famous cloisters of the Colonies, beautifully carved of stone, with the seals of the States either on the flagstone floor or upon the walls. This will, when finished, serve as a passageway for the vested choir which will sing the services in the chapel. And when you enter the chapel itself, the connecting link between religion and patriotism is forged. Some day, when you are tired of the worries of the world and can slip away, go to that little chapel, where memorials to the great men of our country are placed. You will be soothed and cheered and your belief in the Greater Being and your love for your country will be strengthened and you will come forth with a serene spirit. The seals of the States stud the high vaulted ceiling of the chapel and the large stained windows color the sunbeams as they steal softly in the sanctuary.

Piercing the blue dome of heaven is the huge marble shaft placed near the chapel by the Daughters of the American Revolution in 1901. This is the Soldiers' Monument, and upon its base are carved these words: "To the Soldiers of Washington's Army Who Sleep in Valley Forge, 1777-78." It can be seen for miles, standing with a stateliness built on a foundation of loving hearts.

Dinner was served to us at the quaint Washington Inn. From the large piazza to the fantastically carved iron balconies, the place is essentially of the eighteenth century. Around it hovers the atmosphere of the 1700's and in spite of the modern sun dining room, the charm is retained by rough beams and large flower stands like those grandmother used to have.

The Camp School House was another of those rude buildings where it must have been a hardship rather than a pleasure to attend and learn the three R's. It was a large, uninviting but substantially built structure, but we were not afforded other than an outside view of it.

One of the most beautiful monuments that the place contains is the Memorial Arch. It would be useless to try to describe the size of it, for its vastness made us feel like pigmies. It was erected on June 25, 1910, by an Act of Congress, and is an arch of granite so large that two machines could drive through it at once. It is standing on a high mound of velvety lawn, and the guide, apparently an old veteran, was very proud to be the guardian of so wonderful a memorial.

In a little wood, tucked away out of sight, we found the site of the bake ovens. Not until we were very close did we find that the gradual rises of ground were the tops of the ovens and that a small iron door was the only opening. This was just big enough for a fair-sized bread pan and no doubt an enormous amount could be baked at once, for the hollow widened out shortly beyond the door. The inner line of trenches nearby interested us greatly, for we could not imagine our boys fighting behind such apparently weak fortifications like those walls of dirt. Do you remember when you were a tiny youngster how you made hills with wet sand in your backyard? So these trenches look, just as though some monstrous hand had scooped up the earth and piled it high on one side. At some places there were two or three lines of trenches, in case of a retreat. Further on, on the beautiful Knox Avenue, was the site of the huts. What a wonderful view down over the valley those soldiers had, but with what awful force must the cold, piercing winds have beat upon their little camp. While there were no huts standing, yet the hill seemed peopled with the spirits of those ragged men of long ago.

On our way to the Observatory we passed two high marble columns. On the top of each reposed the American Eagle, with wings unfolded, defying the world. The Guardian of our nation, it seemed the Guardian, too, of the many graves, unmarked, unknown, and the history for which they stand.

Five hundred feet above the sea level, after a hard climb, is the tower of the Observatory. There is laid before you a panorama of the country. The velvety green, the russet and gold, were dotted and broken by shafts of white monuments, arches, memorials to those who gave their lives and shared the terrors of the winter of 1777-78. And the beautiful Valley Creek wound softly and silently like a broad silver ribbon, through green fields, was lost to view and then gleamed once more as it passed from view. And where could there be a better place and a better time than this, here on our own historic ground, viewing the landmarks of a war in which our French friends showed true as steel, to meet two French officers, regal in their blue, earnest, forceful, yet reaching our hearts by their silent appeal. It seemed that sunny afternoon that we had reached the hand across the ocean and were paying our debt to them. The men were decidedly French, but they realized and honored the

feeling we held for our Valley Forge, and paid their tribute to it.

As we wandered down the road along the picturesque Valley Creek, there came to us the clear, sweet notes of the bugle, sounding taps. Again it sounded pure and silvery, and soon appeared a party of Boy Scouts, the young of our nation, who were being instilled with the patriotism and spirit of sacrifice which inspired those heroes of Washington's army, unknown, many of them, but brave in that they fought silently and steadily for the right, with no thought of reward. At the end of the creek is the Valley Creek Dam, a slanting sheet of water which bubbles and sprays before it continues its interrupted way. This, for some unknown reason, is held in high esteem by the natives of Valley Forge.

Twilight descended softly but quickly, and in the quiet of the evening we walked once more to the Washington Headquarters and his spring house. The stars seemed to smile kindly on us as we stood on a slight rise of ground, fastening a last picture in our hearts and minds. The water quietly lapped the shores and peace was over all, that peace which passeth all understanding.

The Spirit the Young Lutheran Should Manifest After the War

BY REV. J. E. WHITTEKER, D.D.

IT is a very broad subject, and a very timely one, that has been assigned to me: it takes in the whole range of young life. It is prophetic in its leading features, anticipating conditions and attitudes which are altogether in prospect. If we get a vision of the conditions as they shall exist after the war and the moral attitude as affected by it, we may reach some wholesome conclusions. We must, therefore, be the prophet and moralist in one.

When some special providence comes into our lives, we are never the same after it as we were before. We are sometimes altogether different. The question is, What will it be in this case? It will be determined largely by what we are in the midst of it, the moulding influences that are slowly transforming us into a sort of "Newness of Life"—mental and moral, physical and spiritual, it may be.

As to the Young People in Service, there are many influences at work—some helpful, some hurtful—which will go far to determine what they shall be when they come home. There will be a silent change, an almost imperceptible one—a change which, at first, is due to outward discipline, but which, in course of time, will become a fixed habit.

The one essential in army life is prompt obedience. As soon as an order is issued, it is executed. There is no question or quibble about it: there is no hesitancy or halting for an instant. The officer says, "Come," and his man comes; he says, "Go," and he goes; he says, "Do this," and he does it. This is soldier life. And in every sphere of service, the same spirit rules. At first, it may be somewhat automatic; but in process of time, the habit of prompt obedience becomes an inward demand and delight. When that stage is reached, the young soldier is ready for field service.

And when he comes back from the war, if by God's good providence he reaches home, sound in body, mind and spirit, he will be ready at the pastor's call to turn to any task which the Church appoints. That native individualism, which is commonly overassertive, will have been trained out of his nature and he will adapt himself instinctively to the larger unit. There will still be the gift of initiative, but it will be an initiative which presupposes unity of action; so that there will be a readiness to fall into line with the general plan according to which the Church proposes to operate. It will make the young man, just back from the front, a tower of strength wherever the Church calls for his services.

It is not only necessary to do the right thing, but to do it right. We live in a slipshod age. Every one is not merely a law unto himself; but too frequently he is lawless to every one else. And the lawless spirit is always indifferent to results. In army life everything is as exact as a piece of machinery of the most delicate make. In the drill, the movements are precise as the movements in a watch. In personal habits, there must be that neatness and precision and perfect alignment which give solidarity to the entire mechanism of soldierly conduct. Nothing slovenly, nothing haphazard, no half-and-half measures: everything must line up to a perfect standard of excellence; and whatever falls short of it is soon disciplined into place.

And shall not these qualities, which developed into a habit, be consecrated to the service of the Church at home? There are

many little duties that fall to young people in the institutional life of the congregation. In the Sunday school, in Luther League—wherever young spirit plays the part— the work often goes to pieces because those who are charged with it are satisfied if things are just about half-done. If any Luther League represented here is running into a decline which points to the grave, I should not be surprised if it can be traced to this very source. We expect our young men and women to come back to home and Church life with a strong will and a steady purpose to put some of the thoroughness in which they have been trained into everything which they undertake: then they will prove that their discipline was not a little outward restraint which nettled their spirits, but had resulted in an inward principle and purpose which could not do otherwise than find expression in every avenue of useful service.

The experience of our boys at the front, as well as our girls in hospital service, will not only be a training school for bringing out that which is best and hitching it to the noblest thing in home and Church and civic life; but the work of the Church in following them even into the trenches with pastoral care, will lead them to see that the Church is more than a meeting house for Sunday appointments, which one may respect or ignore at pleasure: they will realize that it is one of the most active agencies in providing for their souls' welfare. The Camp Pastor, the Association Huts, the Service Book with the precious memories it awakens every time a young man opens it, the sermonettes and parish papers, the comfort kits that the home Church furnishes: these will give them a view of their Church which they never had before. And it is bound to quicken in their hearts some holy purpose.

And what shall that likely be? It will lead them to see the real worth of the Church in times such as these. The consciousness that the Church is constantly working for them and thinking of them and praying for them will awaken the solemn resolve that they shall mean more to the Church, when they get back; since they have learned, in the dark hour, how much their Church means to them. And that purpose will not die out in their hearts: it will become stronger and holier and steadier till it develops into the noblest activities, as soon as the opportunity is afforded for its exercise.

The second point which this subject suggests is, The Young Lutheran in Home Service. The patriots have not all gone to the Front: there are plenty of them at home. And we must have them here. The base of supplies dare not be weakened by depriving it of the strength and the skill that are needed to equip and provision those who have taken up arms for our country's cause. And they are passing through a wonderful school of experience—a school where no one plays hookey but where all are at their lessons all the time. And there are many phases to it—head-work, hand-work, heart-work: the whole being centered upon it and gives itself grandly to it. There surely must be some reflex influence by which the Church will be blest.

There will be the benefit of enthusiastic service. We are learning, as we never learned before, to put spirit and life into everything we undertake. The Lutheran Church is conservative. It does not readily lend itself to methods of the whoop-'er-up type: it rather frowns upon any effort to introduce a brass band to quicken interest. And anything that gave the least show of fervor or enthusiasm or high pressure of any sort was frowned down upon as quite destructive of its genius and spirit and life. But the enthusiasm with which our young people have entered into every local movement, whether in the congregational unit or in the community enterprise, has demonstrated that they can be enthusiastic and sane at the same time. Some of us old steady-bodies have our eyes opened to marvelous possibilities where the enthusiastic spirit is harnessed up with solid sense.

And that enthusiasm will not be confined to the Red Cross Unit or the Liberty Loan Drive: it will become a part in every sphere of our daily life. The Sunday school teacher, the Luther League member, the missionary worker: these will all be fired by it and carried along with it and become capable through it. It will bubble and boil in every patriotic heart; and it will become transfused into every phase and form of Church life. And if we try to restrain it; if we try to cork it: like the new wine in old bottles, we shall burst the bound of old-time, old-style modes, and the good wine of our holiest impulses will go to waste. We must learn to adapt ourselves to this new spirit—not letting it run riot but guiding it, and to stretch our rigid hides so as to give it the fullest possible play in its out-bounding exercise. It is well that something has happened to stir up new impulses which will enable our young men and women to work out in their lives the spirit which has been bottled up till they have actually reached the bursting-point.

The War Service, at home, has taught us the benefit of mass-service. If it had not been for this terrible conflict, the Lutheran Church in America would never have undertaken the stupendous task of raising $750,000 for the soldier and sailor's welfare, and practically doubled it. And that which was done on a national scale is con-

stantly being done on the limited scale of our little communities. The mass-spirit: the marshalling of forces in one grand drive—our American people are right in the midst of it. And the churches have caught the spirit. We should never have dreamt of it, if it had not been forced upon us from the outside. And if we can but awaken this mass-spirit in our local Leagues, they will put on new life.

And we are coming to it: we are being hurried into it. The scattered pieces of a wood fire will soon die; but rake them together on a pile and they will at once flare up into a flame. The young people in our churches—those who have had the taste and who have experienced the benefits of mass-effort, will never again be satisfied in going at things as separate units: They will line up in solid rank: and with one heart, one voice, one impulse, one act, they will throw themselves into whatever Church work they are called upon to undertake and will finish it in less time than it formerly took them to start it.

The War Service, at the Home Base has developed a new spirit—the spirit of sacrifice. The most of us thought that we possessed it, but the degree was not very large. We are giving up our time, we are giving up our money, we are giving up our most coveted pleasures, for the sake of the boys at the Front. They are making all kinds of sacrifice there, with the possibility of the supreme sacrifice constantly before their eyes. And we are trying to realize that no sacrifice is sufficiently great at home to match the sacrifice they are making in the trenches.

And this spirit of sacrifice, we are carrying into our churches. The Church people, young and old alike, are waking more and more to the fact that the Church has as great a claim upon us to make sacrifice as has the State. And some of us are beginning to get the vision that the results are going to loom up large. There are countless young people who are now doing with a cheerful grace that which, before, they would do anything and everything but lie to get out of it. And they sometimes stretched the truth to the limit. The question has taken a new shape. It used to be, Can I afford to do it? Can I afford to give it? But now they double negative it and make it most positively affirmative: I cannot afford not to do it; I cannot afford not to give it. It is this grand, noble spirit that is filling the hearts and transforming the lives of our young people at home. And when those at the Front come back with their experiences and those at home unite with them in its sublimest expression, we shall find that the Church will rise, as by one mighty impulse, to do the work for which Christ established it by the complete surrender and sacrifice of His life.

I realize that some boys have gone to the Front who will come back with a moral blunt and a moral blot. And I am confident that some boys who left home with a moral blunt and a moral blot will come home chastened by the fires. I know, too, that I have sketched only the bright side of the picture. I still have all the optimism of youth: and I trust that, while God gives me grace, it may never die out of my heart. I have a vision that pictures better young men and women, better Sunday schools, better Luther Leagues, better church attendance and better church support, because of the varied experiences—good and bad alike—which this war has given to our young people at home and on the Front.

NATIONAL LUTHERAN COMMISSION HAS FUNDS TO COMPLETE ITS WORK

The Church's generous response to the appeal of last February for funds for spiritual welfare work among our soldiers and sailors made it possible for the Commission to continue this work, and also to supply all the funds apportioned to the Lutheran Brotherhood of America for its work, until most of our boys have returned. Hence it will not be necessary for the Commission to ask the Church for another contribution for these purposes, and the request which the National Lutheran Council will soon make to the Church will not include any funds for the Commission's treasury.

It is not possible at this time, however, to estimate the amount, if any, that will be left of the funds gathered last year, for the reason that it is not as yet definitely known how much time will be required to transport our troops from overseas and demobilize them. While the boys are returning in large numbers and being discharged from demobilization camps, and especially while there are many wounded still in hospitals, there is important work among them for the Commission to do.

FRENCH LUTHERAN WELFARE WORK

Among the things the Lutheran Church in France is doing for the welfare of soldiers is the maintenance of a "Soldiers' Rest" at 147 Rue de Grenelle, open from two to nine p. m. It is comfortably furnished, has plenty of reading matter, writing facilities, and piano.

The enterprise is given publicity through advertising, a good sized card appearing in the Paris edition of the *New York Herald.*

REV. LUTHER M. KUHNS, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and Her Young People

E. F. EILERT, Publisher, New York.

Subscription, 60 cents a year. Send remittances in stamps, Post Office or Express Money Order, Draft, or Registered Letter, and all communications relating to business to LUTHER LEAGUE REVIEW, Publication Office, 318-326 West Thirty-ninth street, New York.

Entered at the New York Post Office as Second Class Matter.

Editorial

LEADERS OF MEN

Great leaders possess outstanding characteristics that command the obedience and following of their fellowmen. The prototype of a great leader is found in Moses. Born under peculiar circumstances, his life spared most providentially, educated in the finest and most cultured circles of the highest civilization of his day, trained in the wilderness, God's call came to him for the leadership of His people and their deliverance from bondage, looking to the establishment of a nation. Moses was assured of his leadership of Israel by God's truth and promises. These he could not disbelieve. Persuaded that God had called him for leadership, he entreated God to grant him power to deliver Israel from Egyptian bondage and to give him a personal knowledge of the Almighty's name. God revealed to Moses His own holy name which never before had been discovered to men. "I am that I am"—Jehovah spoke to Moses, and he believed that God would graciously support him and grant him power from on high to enable him to lead his own nation from the bondage of the Pharaohs.

Moses was meek but possessed of great personal courage, and the Hebrews were obedient to his direction as their great leader. They were in love with liberty. Assured of Moses' divine authority, they felt ready to obey his commands, and were willing to follow such a leader. Under God, Moses became the great deliverer of his people. Today he still remains as the great type of a divinely chosen leader.

February is the month that commemorates to us the memories of two of the greatest men in American history—George Washington and Abraham Lincoln. Both these men were distinctly American leaders. Both were men of character. They were the soul of honor. One laid the foundations of this great republic, the other preserved it. No names in American history stand higher than these. Their memory is revered; their deeds are honored, and as they were patriotic, their example is imitated. Their lives have been an inspiration to the youth of the country. For years to come they will instill patriotic devotion into the hearts and minds of young men. Like Moses, they were born into the kingdom for such time and for such work as they performed. In secular history they stand out distinctly as the leaders of a great people in escaping from oppression and establishing a democratic republic and maintaining popular sovereignty. They were leaders in the secular world of commanding prominence, as Moses, in sacred history, is the outstanding leader and prophet of God's chosen people.

EFFICIENCY

In an efficient League the working force understands thoroughly the League's purpose, its conditions, materials for operation, and methods of procedure. They also understand that duties are assigned and responsibilities clearly divided, so that the work of the League is carried on with economy of effort and without either waste or friction. The entire working force is enlisted with every available aid to secure the desired results, and those who believe in Christian service can proceed with a certainty of results without hindrance.

Propose these questions in your own League to test its efficiency: Are the members who have come out of it, are those who now constitute the League, primarily actuated by Christian ideals?

Are those whom the society has trained turning to the service of the Church and giving their lives as trained servants for the Church?

Does the League really make men and conditions conducive to the highest Christian life and service?

The test of efficiency is not a matter of machinery; education, more than machinery, is the test of efficiency. It is not organization that is the test. The ultimate test is whether in this specific agency, as a means of religious education, people have learned to love and to serve in the terms of the Great Teacher; whether the congregation is really more blessed by its existence than by its absence, efficiency must be tested in the light of opportunity. The League to be really efficient, must be a place that affords the opportunity, the opportunity for training, and makes it easier for all to go right in Christian service, and harder for any to go astray in their Christian life.

REPORTS

Monthly reports should be made by the various officers and committees of the local League. They should report what has been done during the month and what is proposed and planned for the month to come. This will enable the members to consider and act upon the reports and will enable them to feel that they have a part in the League's work. The discussion of these reports should not be empty criticism, carping objection, or the display of a faultfinding spirit. These discussions should be manly and businesslike. They should be germane to the items proposed for consideration.

These reports should be written and new items of business every month will prove a center of fresh interest, stimulating League work. At these meetings, which should be business meetings, and not devotional meetings, recommendations for membership, and election to membership may take place. The election to membership in the League should be done in a businesslike manner, and should not be allowed to degenerate into a perfunctory performance, with neither interest, vigor, nor life.

When the reports are presented, the various plans proposed should be considered in a fraternal spirit. The reports to the League and League work should never be allowed to become so intense as to generate overstrained feeling. A spirit of unfriendly rivalry or jealousy allowed to creep into the League will endanger its life. These must be guarded against. In the business meeting the spirit of prayer and loyalty to the cause of Christ and a desire to promote the welfare of the Church should be as manifest as in the devotional meeting.

THE PRESIDENT

The effectiveness of the individual members of a Luther League can be increased by tact on the part of officers. The earnestness and the zeal of the entire membership may be utilized by careful and foresighted planning. For example, the President should be a member of the Lutheran Church. There are other qualifications for a President. He must be eager to accomplish results; systematic in his plans; nor should he plan more than he can wisely execute. These qualities in a President are almost essential as well as Church membership. He should have ability to set other people to work. This is his executive function. As a leader, director, or supervisor, he is not expected to do the work of the committees, but there may be times when he must step into a breech to fill a place otherwise left open. As a rule, the less work he does himself, which other people could do, the better. He can make himself useful in the meetings of the Executive Committee in an advisory capacity. His resourcefulness and courage will mean everything to his colleagues in inspiriting their activity. Such an officer has an effect upon the entire membership of a League. The League members will respond to such leadership.

ASSIGNING MEMBERS TO WORK

In assigning members to work, the entire list of members should be taken under consideration. The members should be assigned to various departments of League work, according to personal fitness, and to the places in need of their service. Each member, according to his personal qualifications, should be assigned to some definite work. At the same time, it is a wise precaution not to entirely change the assignment of committees. A working minority of experienced members should be retained as a nucleus around which to gather the new forces and train them in the work of the League. However, the membership of the League should be so assigned as to give, where possible, each member in the League something to do, some care and some part in the activities of the League. This is essential if the Luther League is to be a training school in Church work.

The General Secretary's Letter

DEAR FRIENDS:

We are told that there are twenty-five men who do the world's thinking. How many are doing the thinking for your League? These are days when the League needs to think and to transform its thought into action.

The great new year of 1919 with all its possibilities lies before us. Never in its history did the Luther League face such an opportunity. The world is entering upon a new era; the Lutheran Church has taken a great forward stride; the United Church has endorsed the Luther League; young people's societies of other affiliations are seeking information. Will your League be ready when one of these societies applies to you to give the necessary assistance?

On the first day of January your Secretary sent to every State League president a letter asking, among other matters, that convention dates be fixed early and he be advised if his services were required. Thus far but one reply has been received. The Ohio League will meet in Akron, June 25 and 26. Presidents of adjoining States will please take note and if possible select dates in proximity to these so that several conventions can be visited on one trip.

The York District of the Pennsylvania League started its winter's work by setting aside three nights, designating them as follows: Luther League Night, when every local was visited by a representative from the district organization. Luther League Prayer Night, when the local Leagues were asked to devote a large part of their meeting in prayer for the district, the officers and committees. Luther League Musicale, which was held in a centrally located church and made the means of a get-acquainted reception.

The District of Columbia League invested in a $100 Liberty Bond during the last drive. This district has met all of its obligations to the Luther League of America and donated $25 toward the production of literature.

The New Jersey League held its annual convention recently at Perth Amboy. Hereafter it will hold a three-day convention.

The Christian Endeavor Society has a new headquarters in the city of Boston. Twelve years ago in Baltimore the plan was proposed to build a Christian Endeavor Headquarters which should be the center of worldwide endeavor activities and the task of raising a fund for this purpose was begun at once. From that time on offerings have come in from all parts of the world. The building now completed represents more than 100,000 givers and was set apart by a dedicatory service on August 1. It is located on the highest point of land in Boston, only a few steps from the State House. It is six stories high, of colonial type, exceedingly plain, but attractive in appearance. While we may never have a whole building which we can call our own, your secretary is hoping for the day when the United Lutheran Church will have a building in which the Luther League of America will have a headquarters.

Your secretary recently attended the meeting of the Interdenominational Young People's Commission in order to keep in touch with all that is latest and best in young people's work.

The *Walther League Messenger* prints the following formula for the quickest methods of success when one wants to kill his league:

"Don't come; if you do come, come late; if too wet or too dry, too hot or too cold, don't think of coming; kick if you are not appointed to a committee, and if you are appointed never attend committee meetings; don't have anything to say when you are called upon; if you do attend a meeting, find fault with the proceedings and the work done by other members; hold back your dues, or don't pay them at all; never bring a friend you think might join the League; don't do anything more than you can possibly help doing to further the League's interests; then when a few take off their coats and do things, howl that the League is run by a clique."

In many Leagues it is quite the habit to get rid of suggestions that involve work by handing them over to a committee. This is a perfectly proper thing to do, but unfortunately too many of the committees are of the "standing" variety. They fail to develop enough energy even to meet for organization, and consequently amount to nothing.

What is wanted in all Legues is fewer "standing" committees and more life and movement. The need is for "moving" committees that get together immediately after their appointment and arrange their work so that every member will have something to do. There is nothing so attractive as movement, as evidenced by the popularity of moving pictures and similar exhibitions. A League that is actually doing things will be the talk of the town where it is located.

Yours for a moving League,

HARRY HODGES,
General Secretary.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Rev. J. B. Remensnyder, D.D., pastor of St. James' Church, New York City, has been seriously ill, but has sufficiently recovered to attend to his pastoral work.

PHILADELPHIA

—The Church of the Holy Communion, Rev. J. Henry Harms, D.D., pastor, received from its members on Thanksgiving Day a thank offering of $51,637, which was $1,637 above the amount asked for. This offering will be added to the endowment fund of the church, which now amounts to $100,000.

PITTSBURGH

—Rev. S. G. Dornblaser, D.D., Bucyrus, Ohio, has accepted a call to Messiah Church, Pittsburgh.

—Rev. H. E. Clare, whose serious illness we have announced, died at Pittsburgh, and was buried from Calvary Church, Wilkinsburg, Pa., of which he was the beloved pastor, December 30.

BALTIMORE

—Rev. L. M. Zimmermann, D.D., pastor of Christ Church, Baltimore, received a check for $1,000 as a Christmas gift from his congregation. The presentation was made at the close of the early service Christmas morning.

—Rev. Dr. L. L. Sieber has taken charge of the Luther Memorial Church of Baltimore. Dr. Sieber has more than doubled the membership of the congregation since taking charge on July 1. A very well located lot has been purchased at a cost of $5,000, on which the future church will be erected.

WASHINGTON

—Rev. F. P. Blumhardt, Ph.D., a member of the Maryland Synod, as chaplain of the U. S. S. George Washington, had the honor of serving as chaplain for President Wilson and his party on their recent trip to France.

—Rev. Charles S. Trump, D.D., Martinsburg, has published a souvenir number of *The Martinsburg Lutheran* in honor of the thirtieth anniversary of his pastorate there. It contains a history of the congregation, 1775-1876, by Dr. M. L. Culler, and from 1876 to date, by the present pastor.

—Prof. John I. Woodruff, of Susquehanna University, was elected a member of the Pennsylvania State Legislature by a large majority at the recent election.

—Rev. Clarence E. Gardner, D.D., pastor of the First Church, Springfield, Ohio, was granted an increase in salary of $500, beginning with the new year.

—Mr. George H. Knollenberg, for many years treasurer of the General Synod, died at his home in Richmond, Ind., December 20.

—Rev. Emil Meyer, of San Jose, Cal., has been called to St. John's Church, Chehalis, and Emmanuel Church, of Centralia, Washington.

—♣—

A MORAVIAN MOTHER

The story told of her in *The Missionary Link* shows that she is a type of the spirit of that noble martyr and missionary Church that has for nearly two centuries been in the forefront of the missionary hosts.

In these days, says the narrator, mothers unhesitatingly give up their sons for the service of their country. But no finer story of sacrifice made with joy could be told than that of a Moravian mother who had given a son to missions and was one day told of his death. She asked: "Is my son Thomas gone to heaven through the missionary life? Would to God He would call my son John to the service!" John was called, became a missionary, and also died. When the mother heard the sad message she exclaimed: "Would that He would call my last son, William!" Her prayer was answered. William went, and also fell on the field. But this mother's holy courage and devotion to her Lord could not be daunted, for she explaimed: "Would that I had a thousand sons to give to God!"

—♣—

Nay, never falter; no great deed is done
By falterers who ask for certainty.
No good is certain, but the steadfast mind,
The undivided will to see the good:
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The greatest gift the hero leaves his race
Is to have been a hero. Say we fail;
We feel the high tradition of the world
And leave our spirit in our children's breasts.—*George Eliot.*

—♣—

The February number is conbined with this March issue to permit us to print all the Topics to April 27.

EST. 1877
R. Geissler, Inc.
Church Furnishings, *in all materials.*
ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.
MEMORIAL TABLETS, STAINED GLASS WINDOWS.
56 WEST 8TH ST. NEW YORK.

Luther League Supplies

Luther League Topics

"These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society."

Issued Quarterly as a 32-page Pamphlet in Dec., March, June and Sept.

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year...	$7.00	100 copies 1 quarter.	$2.50
75 copies 1 year...	6.00	75 copies 1 quarter.	2.00
50 copies 1 year...	4.00	50 copies 1 quarter.	1.50
25 copies 1 year...	2.00	25 copies 1 quarter.	.75

One copy 1 year.....15 cents

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

Quadri-Centennial Course

Life of Luther, Dr. Wm. Bein; The Truth of the Apostles' Creed; Lutheran Manual; History of the Reformation, Peters; Praying and Working; Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $13.50 for 25 new subscriptions to the LUTHER LEAGUE REVIEW.

Supplemental Reading Course

Life of Luther, Wackernagel, $1.50; Life of Melanchthon, Stump, $1.25; Reformation Dawn, Painter, 50 cents; Ecclesia Lutherana, Seiss, $1.00; Katherine Von Bora, Endelich, $1.00; Gustavus Adolphus, Monroe, 50 cents; The Explanation of the Common Service, 75 cents; Way of Salvation, Gerberding, $1.00; Elements of Religion, Jacobs, $1.25; Lutheran Foreign Missions, Lauray, $1.25; Sacred Meditations, Gerhard, $1.00.

We will send any of these books postpaid on receipt of price quoted, or on receipt of $5.00 for 10 new subscriptions to the LUTHER LEAGUE REVIEW will send any choice of $2.00 worth of books as a premium.

Junior Reformation Celebration Reading Course

Martin of Mansfield, Seebach; Lutheran Landmarks, Finck; The Schoolmaster and Son, Caspari.

These three valuable books for the Juniors will be sent postpaid on receipt of $2.00.

Luther League Hymnal

A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings. The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had.

Bound in Cloth, with music, postpaid, - 60 cents
" " words only, " - 20 cents

Luther League Badge

Every Lutheran and Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America. Designed from Luther's Coat of Arms, and is full of meaning.

PRICES

Clasp Pin, Stick Pin or Button, Solid Gold.....$1.00
" " " Rolled Plate.... .50
" " " Gilt ..... .25

With Hanger, 50 cents extra.

Watch Charms, with Emblems both sides, Solid Gold 5.00
Watch Charms with Emblems both sides, Rolled Gold 2.50

Maltese Cross or Star Shape.

See page 2 for cut and prices of MIDGET BADGES.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
218-220 W. 29th St., New York City.

THE PRIZE WINNER, UPHELD BY QUALITY

STIEFF PIANOS

Quality is built in every section of this remarkable piano. Also pianos of other makes to suit the most economical. Convenient terms. Write for illustrated catalogue and book of suggestion.

CHARLES M. STIEFF,
9 N. LIBERTY STREET, BALTIMORE, MD.

Pennsylvania College of Gettysburg

The oldest Lutheran College in America. We offer the following college courses, all leading to a Bachelor's Degree:

1. Classical: Latin and Greek.
2. Latin and Modern Languages.
3. History and Political Science.
4. Scientific: Chemistry and Physics.
5. Pre-Medical: Biology.
6. Commerce and Finance.
7. Civil Engineering.
8. Municipal Engineering.
9. Mechanical Engineering.
10. Electrical Engineering.

The only Lutheran College offering any of the last five courses.

GETTYSBURG ACADEMY

ranks with the best secondary schools in the country. New up-to-date building. Annual total cost to student $280 to $320.

The course in Military Science and Tactics is optional and open free of charge to students of both the College and the Academy.

Both institutions open the third Wednesday in September. For illustrated literature free of charge write

President WILLIAM A. GRANVILLE, Ph.D., LL.D.,
Gettysburg, Penna.

Muhlenberg College

ALLENTOWN, PA.

Opens on the second Thursday in September in new and modern buildings.

It offers a Classical and a Scientific Course. The charges are moderate and the accommodations superior.

The Academic Department will be continued at Fourth and Walnut Streets under improved conditions, and prepares for any College, for Teaching and Business.

Send for free catalogue.

Rev. John A. W. Haas, D.D., President
Frank G. Sigman
Principal of the Academic Department.

Susquehanna University

Beautifully located on the West bank of the Susquehanna River, at Selinsgrove, Pa.

Strong faculty. Excellent buildings, with al modern conveniences.

The Academy—four years' preparatory course.
The College of Liberal Arts—leading to Bachelor degrees.
The Conservatory of Music—leading to Mus. B.
Special Teachers' Course during Spring and Summer terms.
The School of Business—diploma at graduation.
The School of Elocution, Oratory and Art.

For Catalog Address

CHARLES T. AIKENS, D.D., President
OR
W. T. HORTON, Registrar, Selinsgrove Penn.

Luther League

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

President, C. T. A. ANDERSON, 35 South Dearborn St., Chicago, Ill.
First Vice-President, O. C. ROHDE, 1422 Birchell Rd., Homeville, Toledo, Ohio.
Second Vice-President, GEO. W. RAPPS, 2312 Chestnut St., Milwaukee, Wis.
General Secretary, HARRY HODGES, 838 Drexel Bldg., Philadelphia, Pa.
Literature Secretary, REV. LUTHER M. KUHNS, 440 Paxton Block, Omaha, Nebr.
Treasurer, P. WALTER BANKER, 203 Pierce St., Kingston, Pa.

Executive Committee

Composed of the President, Vice-Presidents, General Secretary, Literature Secretary, Trasurer, and the following members:

Hon. E. F. EILERT (Chairman), 318 West 39th St., New York City.
WILLIAM C. STOEVER, Lit. D., Philadelphia, Pa.
Rev. E. A. TRABERT, 2804 Webster St., Berkeley, Calif.
O. C. C. FETTA, Indianapolis, Ind.
I. S. RUNYON, New York.
Rev. G. F. GEHR, Wilkinsburg, Pa.
JAMES M. REYNOLDS, Valatie, N. Y.
Rev. M. J. BIEBER, D.D., Montreal, Canada.

☞ All communications regarding membership, constitutions, statistics, etc., should be addressed to the General Secretary, Harry Hodges, 838 Drexel Bldg., Philadelphia, Pa.

☞ All communications regarding Publications, Literature, Topics, Reading Course, etc., should be addressed to the Literature Secretary, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebr.

Literature Committee

Rev. LUTHER M. KUHNS (address above).
Hon. E. F. EILERT, New York.
I. S. RUNYON, New York.
Rev. YOST BRANDT, Albany, N. Y.
Prof. H. G. DEININGER, Philadelphia, Pa.
Miss MARY ST. JOHN, R. F. D., Troy, N. Y.
Rev. N. WILLISON, Unionville, Ontario, Canada.

Finance Committee

P. WALTER BANKER (address above).
H. CAEMMERER, Washington, D. C.
W. F. RENZ, Fort Wayne, Ind.
Rev. C. H. BECKMAN, Galt, Ont., Can.
Rev. C. A. NAUMAN, Milwaukee, Wis.
HENRY STELLNER, Aberdeen, S. D.
WILLIAM ECK, Albany, N. Y.

Junior and Intermediate Committee

Rev. A. T. MICHLER (Chairman), 3362 34th St., Falls of Schuylkill, Philadelphia, Pa.
CHARLES W. FUHR, Pittsburgh, Pa.
O. C. ROHDE, Toledo, Ohio.
Miss B. MEHLHOUSE, Norristown, Pa.
Miss L. W. RICE, Baltimore, Md.
Rev. C. M. TEUFEL, Middletown, Md.

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE—
Pres., GEO. C. ZECHER, 42 Dewey Ave., New Rochelle.
Sec., Miss MARIE E. HACHTMANN, 72 Palmetto St., Brooklyn.
Treas., LOUIS A. BIEL, 1415 Taylor Ave., Utica.

LUTHER LEAGUE OF PENNSYLVANIA—
Pres., WM. H. MENGES, Menges Mills.
Sec., MARION V. HIRZEL, 1810 No. 21st St., Phila.
Treas., ROY C. BEAVER, 56 Harrison St., Greenville.

LUTHER LEAGUE OF NEW JERSEY—
Pres., HENRY W. FIEDLER, 42 N. Virginia Ave., Atlantic City.
Sec., CAROLENA NOLDE, P. O. Box 249, Riverside.
Treas., BLANCHE DAVIES, Riverside.

LUTHER LEAGUE OF ILLINOIS—
Pres., KENNETH HURST, Carthage, Ill.
Sec., JOSEPHINE OSTREM, Morris, Ill.
Treas., CARL U. MEYER, 3144 Montrose Blvd., Chicago.

LUTHER LEAGUE OF OHIO—
Pres., GROVER ILGEN, Springfield.
Sec., ELSIE RHOADES, Springfield.
Treas., C. E. MATTHES, Mansfield.

LUTHER LEAGUE OF WISCONSIN—
Pres., GEORGE W. RAPPS, 2312 Chestnut St., Milwaukee.
Sec., LYDIA MOELLER, 1569 8th St., Milwaukee.
Treas., EDITH HORN, 318 Virgin Ave., Platteville.

LUTHER LEAGUE OF INDIANA—
Pres., O. C. C. FETTA, Indianapolis.
Sec., LOUISE NEES, 1002 St. Paul St., Indianapolis.
Treas., W. F. RENZ, 3416 Webster St., Fort Wayne.

LUTHER LEAGUE OF IOWA—
Pres., BESSIE L. WINDERS, 1206 N. 6th St., Burlington.
Sec., WILMA MILLER, 916 4th St., Council Bluffs.
Treas., MANNIE NORLAND, 110 S. 10th St., Marshalltown.

LUTHER LEAGUE OF SOUTH DAKOTA—
Pres., THORVALD DITMANDSON, Webster.
Sec., BERTHA BRAGSTAD, Canton.
Treas., LYDIA MARVICK, Disseton.

LUTHER LEAGUE OF MINNESOTA—
Pres., Rev. C. J. ROCKEY, 402 Irving Ave. N., Minneapolis.
Sec., Miss MABLE SANDER, Lindstrom.
Treas., EDGAR ELFSTRAUT, Lindstrom.

LUTHER LEAGUE OF CONNECTICUT—
Pres., OTTO REISCH, 186 Summit St., Plantsville.
Sec., CLARA A. SUCHER, 186 Gilbert Ave., New Haven.
Treas., EMIL FROBEL, Meriden.

LUTHER LEAGUE OF OREGON-WASHINGTON—
Pres., W. S. T. DERR, Vancouver, Wash.
Sec., ELSA WEISSMILLER, 916 N. 49th St., Seattle.
Treas., ANNA HENRICH, Chehalis, Wash.

LUTHER LEAGUE OF NEBRASKA—
Pres., Rev. K. DE FREESE, Hooper.
Sec., BERTHA ELSASSER, 3002 S. 23d St., Omaha.
Treas., EDNA SNELL, 6303 Binney St., Omaha.

LUTHER LEAGUE OF KANSAS—
Pres., CLETUS E. BUEHRER, 2733 California Ave., Topeka, Kan.
Sec., NETTIE ANDERSON, Emporia.
Treas., ROBERT ALBACH, 618 W. 4th St., Lawrence.

LUTHER LEAGUE OF MICHIGAN—
Pres., A. E. BURKE, Kalamazoo.
Sec., RAY SENUSKY, Detroit.
Treas., Mr. BRULAND, Detroit.

LUTHER LEAGUE OF CANADA—
Pres., E. B. WESTCOTT, Trinity, Hamilton.
Sec., ADELINE OTTERBEIN, 417 Wilson St., Hamilton.
Treas., BRUNEAU KNAUFF, Waterloo, Ont.

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
Pres., H. CAEMMERER, 925 "L" St., N. W.
Sec., Miss ELEANOR LANG, 3262 "N" St., N. W.
Treas., Miss ROSE BRIGHT, 1505 Decatur St., N. W.

LUTHER LEAGUE OF CENTRAL CALIFORNIA—
Pres., CHAS. L. TRABERT, 2736 Elmwood Ave., Berkeley.
Sec., DOROTHY ROEHL, 583 34th St., Oakland.
Treas., MYRON HESTORFF, 337 Salina St., Salinas.

LUTHER LEAGUE OF BALTIMORE—
Pres., CARL M. DISTLER, Esq., 2905 N. Calvert St.
Sec., MARIE E. BERGER, 21 E. Barney, Baltimore.
Treas., HELEN STEGMAN, Baltimore.

LUTHER LEAGUE OF THE PROVINCE OF NOVA SCOTIA—
Pres., Mr. JESSEN HIRTLE, Dartmouth, Halifax.
Sec., Miss IDA WENTZEL, Bridgewater.
Treas., Miss GLADYS CONRAD, Bridgewater.

LUTHER LEAGUE OF WHEELING AND VICINITY—
Pres., Mr. JOHN METZGER, Martins Ferry, Ohio.
Sec., Miss IRMA VAAS, Wheeling, W. Va.
Treas., Miss MARIAN SEYLER, Marietta, Ohio.

—*Notice to All League Officers*—The LUTHER LEAGUE REVIEW, the official organ of the Luther League of America, is devoting a number of pages to Luther League news. It is impossible for the editor to fill these columns unless the Leaguers co-operate by sending in news. As officers of the League, you are requested to help secure regular reports of the doings of the Leagues. Kindly request the correspondents to write on only one side of a sheet of paper. Send the latest and best items of news regularly to us at 440 Paxton Block, Omaha, Neb.

NEW YORK

NEW YORK CITY

—At the next meeting of the Luther League of New York City, which takes place at Epiphany Church, 128th street and Park avenue, the district expects to perform some good work.

The annual election which will take place is receiving a great deal of attention among the local League and the interest shown is very encouraging to the present executive committee.

This probably will be one of the most important meetings held by the district for the past year as the task for arranging a convention of all Lutheran young peoples organizations in the city will be discussed. The Luther League of New York City considers this spring an opportune time for such a convention and hopes to add many local Leagues to its roll through the same.

Rev. A. J. Traver, who has always displayed a great interest in the affairs of the Luther League, will address the meeting on reconstruction work.

The executive committee have made every endeavor for a record meeting and all indications point to an attendance such as had at the Luther League rally last November.

The press committee is as follows: Chairman, Viola Newman, 301 Falconer street, North Tonowanda; Florence Stern, 46 Orchard street, Buffalo; Mabel Miller, 427 Sixth street, North Troy; Hazel Kroll, Rhinebeck; William H. Weilage, 678 St. Nicholas avenue, New York; Lillian Warnke, 19 James street, Brooklyn; Ruth Tappert, 26 Division street, New Rochelle.

BUFFALO

—The first quarterly meeting of the Luther League of Buffalo and vicinity was held at Holy Trinity Church, Buffalo.

Holy Trinity and St. John's Leagues had the largest delegation at the meeting.

The delegates enjoyed an excellent address by the Rev. P. E. Scherer, assistant pastor Holy Trinity Church, Buffalo, on the "Luther League and Religious Reconstruction." He emphasized the special need at the present day and gave a few plans for practical work. Among other things he said, "Get the returning soldier and you have taken a long stride. First, the Luther League must welcome him home. Second, the Luther League must enlist his service. Third, the Luther League must care for his social needs." He showed how the Luther League was advantageously situated in being already organized and also that it was organized for both sexes. He also showed that a real aim or object was essential. He suggested the following as possible topics for very interesting studies and work:

Social needs in the Light of God's Word.
Social service—direct or indirect.
Work for crippled soldiers through Red Cross.
Get a real object co-operate and succeed.

The following officers were elected: Rev. P. E. Scherer, President; George J. Flierl, vice-president; Miss Cornelia Fink, recording secretary; Miss Viola Praker, corresponding secretary; Miss Mae Gersting, financial secretary; William J. Mollenberg, treasurer; Louis A., Wilke, trustee, three years.

PENNSYLVANIA

UPPER LEHIGH VALLEY

—On January 7-8, 1919, the Upper Lehigh Valley District Luther League held its semi-annual convention at Freeland, Pa. The convention unanimously adopted the new method of collecting senior, district, state and national dues by the duplex envelope system as proposed and explained by Mr. Walter Banker, of Wilkes Barre, Pa., the national treasurer.

At the evening session Rev. P. N. Wohlsen, of Wilkes Barre, delivered a powerful address on "The Luther League and the United Lutheran Church in America."

On Wednesday morning provision was made for a committee to take in charge the work of providing a plan whereby the Luther League may be made a more powerful means of keeping the migrating Lutheran true to his Church and of gaining the attention and respect of the returning Lutheran soldier. Various other matters were taken up and settled. Among these the convention decided *not* to tax the local Junior Leagues as it was felt that this would ruin the work which cannot stand such a strain.

The ministerial student of this district, Mr. Henry Kraft, has recently been released from the army and will resume his studies at Mt. Airey Seminary, Philadelphia, Pa.

—Mr. George A. Rippel has been re-elected president of the Luther League of St. John's Church, Honesdale. The service flag of this League has fifty-two stars. Of these five form a gold cross, two killed at Chateau Thierry and three died of sickness.

BERKS COUNTY LEAGUE

—The fiftieth semi-annual convention of the District Luther League of Berks County convened in Hope Lutheran Church, Reading, Pa., January 9, 1919. Dr. E. W. Mentzer, of Reading, president, extended greetings. Miss Elizabeth Malsberger gave an interesting report of the state convention. Mr. Harry Hodges, the General Secretary of the Luther League of America, gave a most explicit discourse on the work of the national organization. He impressed on the audience the necessity of raising dues to 25 cents per capita for 1919 to meet outstanding debts—15 cents for the national, 6 cents for the state and 4 cents for local purposes. After considerable discussion on this much needed increase it was finally voted upon and passed unanimously.

An address on "Herodian Ignorance and Prophetic Knowledge," by Rev. E. C. Crouthamel, of Mt. Penn, was exceedingly interesting. Rev. C. C. Snyder, of Reading, held his audience with a most excellent discourse on "Sages Old and New," and an address by Rev. J. L. Deaton, of Wyomissing, on the Nunc Dimittis, was greatly enjoyed.

Mr. C. H. Weller, the field secretary of the Layman's Missionary movement of the Lutheran Church, happened to drop in on us unexpectedly at the close of the session and gave a most pleasing and instructive talk.

The evening devotional services were conducted by Rev. H. W. Warmkessel, pastor of

MÖLLER PIPE ORGANS
In twenty four hundred churches. The highest grade instruments. Satisfaction guaranteed. Catalogs, Specifications and estimates on request.
M. P. MÖLLER, Hagerstown, Maryland

Hope Church. An address on "The Flight Into Egypt," by Rev. W. H. Myers, Reading, was very much appreciated.

The convention then adjourned to meet again in the month of July, 1919.

DISTRICT OF COLUMBIA

WASHINGTON, D. C.

—The Luther League Central held its quarterly meeting December 10, in St. John's Church, Rev. J. Twele, pastor. The feature of the evening was an address by Rev. Henry Manken, of the Church of the Incarnation.

—On January 1 the services at the Gospel Mission in the evening were held under the auspices of the Luther League Central. Rev. Twele, of St. John's, gave the New Year message.

—Recently the Luther League of Zion's presented "Luther's Coat of Arms." It furnishes a very interesting and instructive entertainment.

The executive committee at its recent meeting took steps to organize a Lutheran Chorus to consist of about fifty voices.

Within two weeks the literature committee will send to the LUTHER LEAGUE REVIEW a club membership of twenty-five new subscribers. The committee is arranging for a special display of literature at the next quarterly meeting, March 18.

—The Luther League of Epiphany gave a very enjoyable social on January 10. The League is well organized and is doing very good work.

—At the annual meeting of the Luther League, Church of Atonement, Mr. H. Caemmerer, member of the League and president of the district League, gave an illustrated lecture on "The American Red Cross."

INDIANA

CENTRAL DISTRICT

—St. Mark's League, Indianapolis, has been busily engaged in a membership campaign. The League has held evening services in the absence of a pastor, there having been no pastor in St. Mark's for twenty months. The Rev R. H. Benting, of Toledo, Ohio, has accepted a call to St. Mark's Church. St. Mark's League is gathering newspapers and magazines to raise a fund to help entertain the next national convention at Fort Wayne.

TO INDIANA LEAGUERS

—May this year 1919 be one of great spiritual blessing to you and may we all work harder than ever to make our Leagues a great influence for good in Indiana Lutheranism. Will you not all bend every energy toward stirring up new enthusiasm and activity in your local League and aim to bring about the suggestions I make below?

The National Luther League expects each Leaguer to pay national dues of 15 cents each per year, but your Indiana State League pays your dues out of the 25 cents per capita you pay our state League. You see how important it is therefore for each League to pay at the very least its dues of 25 cents per member reported to our state treasurer immediately. Please do this at once.

Each Leaguer is urgently requested to send a subscription for the REVIEW to Miss Sophia McMullen, 1202 Lexington avenue, Indianapolis, Ind. The price of the REVIEW is very low and no Leaguer should be without it.

Good news for you—the next convention of the national League will be held in 1920 in Christ Lutheran Church, Fort Wayne, this being the first time the convention has ever convened in Indiana. Before our committees can act each League should send its share of the entertainment fund to our state treasurer. Please attend to this matter at once, Leaguers, for we are to enjoy a great privilege of having the national convention in our own state.

OLIVER C. C. FETTA,
President Luther League of Indiana.

ILLINOIS

CHICAGO

—The sad intelligence reaches the REVIEW of the death of Prof. Arnold C. Boedecker. Mr. Boedecker died on January 31, 1919. He was active in Luther League work and a loyal member of the Lutheran Church. Mrs. Minnie L. Boedecker is well known to the Luther Leaguers of Illinois and will be remembered by the delegates and visitors to the Buffalo convention in 1918. To Mrs. Boedecker and the father and mother of Professor Boedecker the REVIEW extends its heartfelt condolence in their bereavement.

MINNESOTA

MINNEAPOLIS

—The thirty-first convention of the Twin City District Luther League was held in Holy Communion Church, Minneapolis, Rev. H. L. Bosserman, pastor, February 2 and 3. "An Apparent Crisis in the Church's History," by Dr. L. Franklin Gruber, and "The Merger and Possible Others," by Rev. D. E. Bosserman, were the addresses and speakers at the convention. The following were the officers elected: President, Carl A. Carlson, Minneapolis; recording secretary, Minnie Peterson, Minneapolis; corresponding secretary, Pearl Abrahamson, Minneapolis; treasurer, Howard Redlund, Minneapolis; district secretary, Otto Johnson, St. Paul. The following were also elected to the executive committee, Rev. Charles L. Grant and Rev. D. E. Bosserman, of St. Paul.

KANSAS

—The Luther League of the Lutheran Church at Wichita have elected the following officers: President, Miss Nora Johnson; vice-president, Miss Ruth Clark; secretary, Miss Genevieve McAfee; treasurer, Miss Alma Johnson.

WASHINGTON-OREGON

—Miss Ruby Thorensen, one of the most active Luther Leaguers of Memorial Lutheran Church, Astoria, Ore., died in January from pneumonia.

—The Oregon-Washington Luther League is planning for their convention to be held some time in June, 1919, at Seattle, Wash.

NEBRASKA

—On New Year's evening the Luther League of the First Lutheran Church, Hastings, held its fifth annual banquet in the social rooms of the church. About thirty-five members and friends attended.

The banquet rooms were very prettily decorated with United States flags and with the Luther League colors, black, red, white, blue and gold.

L. M. Dieken, who has been president of the society for the past two years, acted as toastmaster. Short talks of much interest were given by Miss Frieda Wiegmann, Miss Anna Pagenkopf, Harvey Hobrock, Miss Helen Weiler, Herman Mohling, Miss Rose Polenske and Mr. Dieken. Miss Lena Hobrock rendered a piano solo which was greatly enjoyed by all.

The following officers were elected for the forthcoming year 1919: President, Miss Anna Pagenkopf; vice-president, Miss Frieda Wiegmann; secretary, Miss Lena Hobrock; treasurer, Mr. Irvin Hobrock.

—On December 31, 1918, a party was begun by the Luther League of Hooper in the basement of Grace Lutheran Church. One interesting feature of this party was a taffy pull; especially the discomfort some of the men seemed to suffer. Later two rows were formed.

the young ladies facing the young men, and new resolutions formed. Rev. De Freese led in devotion closing at midnight with the ringing of the church bell. After thirty happy young men and women had wished each other a happy new year the party came to a close on January 1, 1919.

TEXAS

—The Luther League of Immanuel Church of Pflugerville held its annual election of officers on January 5. The newly elected officers for the year are: Otto Bohls, president; Paul H. Stricker, vice-president; Dora Pfennig, secretary; Rosa Pfluger, treasurer; Annie Bohls, pianist; Laura Fuchs, corresponding secretary.

The present enrollment of the League is 108 members.

With the kind aid of the choir and the Church Society the League has paid off six notes or $600 on the auditorium debt during the past year.

The League is the proud possessor of a United States and of a service flag, the latter containing thirteen stars, in honor of our brave fellow Leaguers who answered their country's call.

The League presented their members and also all congregation members, as they entered the service, with a prayer book.

Monthly greetings including a report of each meeting is being sent to our fellow Leaguers during their service in the army at home and abroad.

WISCONSIN

OSHKOSH

—The Luther League of St. John's Church, Oshkosh, has kept in close touch with the twelve young men in the service, by regular correspondence with them, and has kept up their dues during their absence. The League also sent each man in the service a copy of "The Army and Navy Service Book."

WASHINGTON

VANCOUVER

—Luther League of St. Paul's, Vancouver, have elected the following officers for 1919: President, Louise Wenzel; vice-president, Helen C. Carsten; secretary, Louise Rehfeld; treasurer, Ralph Luedthe; librarian, Ada Christopherson.

Ensign Clarence R. Studer, recently returned from London, England, will return to his college work by resuming his studies in February at the Washington State College at Pullman, Wash. Ensign Studer is an active Luther Leaguer in the O.-W. League.

SOUTH CAROLINA

CHARLESTON

—The Federation of Lutheran Young Peoples Societies of the South Carolina Synod convened in Charleston, December 6, 7 and 8. The convention was opened by President Thomas F. Suber. Dr. Gongaware gave a most hearty welcome to the young people. Mr. Hajime Ianadomi, of Japan, made a most impressive and interesting address on "My Impressions of America." The newly elected officers are: President, Thomas F. Suber; vice-president, Carl B. Caughman; recording secretary, John P. Derick; treasurer, Mr. Conrad C. Free. The name of this organization has been changed to "Federation of Lutheran Young Peoples Societies of South Carolina."

CANADA

—The Luther League of our church at Galt, Ontario, is planning to install a new pipe organ in the church.

CORNELIUS ECKHARDT

Death has removed a prominent citizen, active in civic and Church work and in the business world in Washington.

Cornelius Eckhardt died at his residence in Washington, January 30, 1919. Mr. Eckhardt had suffiered from a general nervous breakdown of a numbers of years' duration, caused primarily by injuries received in the famous railroad accident at Terra Cotta.

Cornelius Eckhardt was a hard and conscientious worker. He was born in Washington, July 4, 1865, the son of Mr. and Mrs. Nicholas Eckhardt, who survive him.

For thirty years he was an employee of the auditing department of the Washington *Evening Star*. For the past fifteen years Mr. Eckhardt has been the auditor of the company. His long association with

CORNELIUS ECKHARDT
First Treasurer of the Luther League of America

the business department of the paper had given him a wide acquaintance and association with the business interests of the capital.

Mr. Eckhardt was a prominent Lutheran. He was a founder and continuous member of St. Mark's Church, Washington. He was for a number of years a treasurer of the Maryland Synod. He served in a like capacity for the board of the National Home for Aged at Washington. He was treasurer of the Glenwood Cemetery Association, where his remains lie at rest.

Mr. Eckhardt married Miss Anna Keiser, of Washington, who died a number of years ago, and subsequently he married Miss Mamie Isherwood, of Kensington.

(*Continued on page* 34.)

Luther League Topics

Quinquagesima Sunday. March 2, 1919.

THE DEVELOPMENT OF LUTHER'S RELIGIOUS LIFE: IS YOURS DEVELOPING?

(Historical)

II Pet. 1:5-9.

HINTS FOR LEADERS.

Preparedness is the keynote of this, as of all meetings. Make this one intensely interesting by assigning a short paper or talk on each of the "qualities" mentioned in the Scripture lesson, to various members, that is, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Each paper or talk should mention an incident in the life of Luther which vividly illustrates his possession of the quality referred to.

Have the leader briefly conclude with remarks on the basis of verses 8 and 9.

Suggested hymns: 36, 38, 149, 153, 157.

(Topic reviewed by Paul Wagner Roth.)

Study the Whole Chapter.

Any eighth grade boy or girl can go through the chapter in which our text is found, and pick out the verbs, the action words; noting which of them tell of what we do, and which tell of what is done in and for us by a Power outside ourselves. List them on paper, arranging them in two columns, and you will have before you a fine lesson on the two sides of the Christian life, the *divine-human* life of a true believer. Nobody can escape "the corruption that is in the world through lust" except by the power of "the divine nature" which is given by God to those who receive His promises. No one can successfully add the virtues mentioned in verses 5-7 unless he possess the additional line of faith in Christ. This is the divinely laid foundation. Without it our virtue is weakness, our knowledge is ignorance, our temperance is intemperate. Even patience, godliness, brotherly kindness and charity without Christ are mere human works. The first thing in developing a religious life is to make the right beginning, on the right foundation. Read the chapter until you see that, for the Christian to live is, first of all, Christ.

Review the Life of Luther.

Call to mind, by means of any good life of Luther, the main periods in his development. Read again the story of his birth and childhood, how he grew up to fear and even hate Jesus because he wrongly learned to think of Him as the angry Judge who threw sinners into hell fire. Read again the story of his entrance into the monastery. Find out exactly why he took this step so that you can tell it to the League as you would tell why your chum entered a certain profession. Study Luther's own account of how he tried while in the monastery to do what Peter advises us to do in verses 5-7. He was trying to add without an addition line. But God gave him light and showed him how to master his problem. "The just shall live by faith." He begins to see that no man can do enough to win peace and forgiveness and the favor of God. He sees he has been building without a foundation. He finds The Foundation. I Cor. 3:11-14. Bible study brought him salvation.

To Faith Add Virtue.

Going further in your rapid review of Luther's life you will come to the first fruit of his faith. It was not so much a "good work" as a "fruit." Remember that. We are after fruit instead of works, and fruit is the natural and inevitable product of true faith. The first fruit was what Peter calls virtue, that is, strength, force, power. (Today we use "virtue" to mean less than it originally meant. Get this first and original sense of the word.) Observe how fully it came into the life of Luther. How strong he became! How brave and loyal to the truth, when it would have been easier and safer to keep still and let things slip along the lines of least resistance! But he had faith, and so it followed that he had virtue, force, strength, power, becoming God's mighty hammer to break down hoary idolatries and gross abuses that had long been troubling the Church.

And to Virtue Knowledge.

The more Luther studied the Bible and the more loyal he was to the truth, the stronger and wiser he became. When a man learns the secret of the true Life others come to him for help. Thus Luther was more and more taken up with teaching the Good News of faith in Christ and how it brings peace and help to the soul. Any encyclopedia will give you a partial list of his writings, for he wrote on an average of a volume for each two weeks of his life. To faith, the beginning of his religious life, he added virtue, and to virtue knowledge, still fresh and useful to millions.

And to Knowledge Temperance.

Temperance here means the entire subject, of which our modern "temperance" is but one small part. It means self-restraint.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 14 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

This was a hard lesson for Luther. He admits it. He wanted to smash things. He wishes that words had teeth and could bite people. This is not Christ's way of working. "Not by might nor by power, but by my Spirit, saith the Lord."

Is Your Religious Life Developing?

1. Make sure it is based on faith in Jesus and His cross.

2. Remember that the human side of it takes time to develop. First the blade, then the ear, then the full corn in the ear.

3. If you abide in the conditions of growth you will grow. If you have fallen out of the right conditions, repent and be restored.

4. Disobedience to known truth stops growth. Obedience fosters it.

Bible References.

Heb. 2:4; II Cor. 1-24, 5:7; I Pet. 5:9; I Jno. 5:4; Heb. 11:33, 39; Acts 16:31; Rom. 5:1; Acts 26:18; Acts 15:9; I Pet. 1:5.

—

First Sunday in Lent. March 9, 1919.

ITS DIVINE NECESSITY

(Devotional)

Matt. 16:21-26.

HINTS FOR LEADERS.

(Topic reviewed by Rev. John C. Bowers, D. D.)

General Suggestions for Lent.

Keep in mind that the Lenten season affords an unusual opportunity for best leadership in strengthening and deepening religious life and convictions. The theme of this season is "The Passion of Christ," man's sinfulness, his need of salvation and the great love of God in the sacrifice on the cross of His Only Son, Jesus Christ.

Relate the lesson of each week to the great central theme. Emphasize its place and importance in the great plan of salvation. Each lesson is a necessary step in the development of the Lenten thought.

Plan and arrange for each part of your meeting at least two weeks in advance.

Pray unceasingly that you and the meeting may be used as a means to carry the Lenten message to those present.

Its Divine Necessity.

Hymn 102.

Read Psalm 1 responsively. Gloria Patri.

Scripture lesson read by the president—Matt. 16:21-26.

Hymn 156.

Presentation of the topic.

Hymn 153.

Have a member present the practical thought—Christ did this for me. What must I do for Him?

Unite in Lord's Prayer.

Hymn 9.

INTRODUCTION.

Many things are hid from us, but none are concealed from Jesus. As the Son of God He knew all things. Because He was omniscient He knew the growing hatred of His enemies, and that they would not desist in their false accusations and misrepresentation of Him until they accomplished His death. His disciples could not understand how it was possible for any one to hate Jesus, or even wish Him harm. He was so gentle, so meek, so humble. His whole life was spent in doing good unto others. The disciples had witnessed His unselfishness and curative power. He made life easier for the widow, the fatherless, the maimed and helpless. He was no respecter of persons. He fed the hungry. He healed the sick. He blessed the little children, and comforted the sorrowing. His trusted companions felt that He surely would be honored, in some public way, and they too would receive public distinction because of their allegiance to Him and their fidelity to His cause.

Jesus Discloses His Future.

He could not deceive any one. The time had now come for Him to tell His disciples what awaited Him. His was not such a future as they anticipated, but they must know it. He had voluntarily chosen a life of hardship, toil and poverty, and He knew such a life would lead to suffering and death. As He details to His disciples the things that should befall Him at Jerusalem we do not discover in His words any tone of surprise or regret. There was no desire to avoid the things that should inevitably befall Him. Like an intrepid leader the courageous Christ faces the future as one who knows it is in the hands of a loving Heavenly Father. St. Luke says: "Then Jesus took unto Him the twelve, and said unto them, 'Behold, we go up to Jerusalem, and all things that are written concerning the Son of Man shall be accomplished.'"

Jesus Had a Specific Mission.

His name was called Jesus because He should save His people from their sins. He came not to be ministered unto, but to minister. He was to seek and save the lost. This He could only do through a life of service, and that service was such in character that it could not be acceptable to God and efficacious to man except by suffering, and His death. His work was plainly marked out, and declared, by His Heavenly Father.

His Suffering Was Necessary.

He was made perfect through suffering. Only by suffering could He become the Captain of our salvation. To redeem us from the bondage of sin, to enable us to

look to Him as the Leader and Perfecter of faith, to inspire us by His example, He had to be acquainted with suffering. He had to suffer for us. His suffering was absolutely necessary, for it was not possible for Him to be prepared and equipped for the work He came to do except by the sufferings He endured. He could not make atonement for sin, and take it away, except by His sufferings. He could have made men better. He could have reformed them by His teaching, for He was the greatest of all teachers, because He perfectly loved those He taught, but it was only by His sufferings and death that He could bear the punishment and make atonement for the sins of the whole world. We understand but little about human suffering. It is frequently misrepresented and regarded as a calamity, but the fact remains that the finest characters are developed through it. If we cannot understand human suffering how much less do we comprehend and appreciate the sufferings of the sinless Jesus, in whom there was no moral nor spiritual deficiency! Our redemption not only required a perfect sacrifice in character but in suffering. Had Jesus not suffered He could not have fulfilled the prophecies which were written of Him by holy men of old, nor could He have fulfilled the will of His Heavenly Father. He declared He came not to do His own, but His Father's will. In Gethsemane He prayed, "O my Father, if this cup may not pass away from me, except I drink it, Thy will be done." What resignation and self-forgetfulness! The cup passed not away. He drank it in conformity with the Father's will. Had He not done so His believing and trustful children could not say today Jesus is my Saviour. Not only does He look upon me from heaven in my struggles, my sorrows and sufferings, but He is present with me in the midst of them.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and pass,
And we are whole again.
O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear Thy call,
We test our lives by Thine."

Bible References.

Matt. 1:21; Rom. 3:24-26; I Titus 1:15; Eph. 1:6, 7; Heb. 9:12, 26:28; II Cor. 5:17-21; Rom. 5:8-11; I Pet. 1:18-19; Rom. 4:25.

Second Sunday in Lent. March 16, 1919.

THE GREAT OBJECT IN VIEW

(Devotional)

Luke 10:17-20.

HINTS FOR LEADERS.

Refer to the general suggestion under "Hints for Leader" in the Topic for first week in Lent.

Use the regular Luther League opening service. Hymn 102.

Read Psalm 91 in unison.

Prayer by the Pastor.

Read the Scripture Lesson responsively. Luke 10:17-20.

Hymn 107.

Presentation of the Topic by President of Church Council.

Reading of Bible Readings suggested in the REVIEW by the members.

Hymn 196.

Three minute talk on "The Great Object of a Christian's Life."

Have League read or repeat Third Article of Creed with meaning.

Collect and Lord's Prayer.

Hymn 40.

(Topic reviewed by Rev. John C. Bowers, D. D.)

INTRODUCTION.

All the unhappiness, all the sorrow, all the deception in the world, can be traced to Satan. Disobedience, and its consequent results, originated with him. He is "the father of lies" who tries to blind our eyes, control our thinking, and defile our hearts. He seeks to delude, to fascinate, to mislead us by his treacherous arts, and to destroy our usefulness. He shatters our hopes, if we allow him to have dominion over us. Christ, though the Son of God and omnipotent, must destroy the works of Satan before He could save us. Before He could accomplish the great work He came into the world to do, He had to demolish the works of Satan.

SATAN'S WORKS DESTROYED.

St. John declares (I John, 3:8): "For this purpose the Son of God was manifested that He might destroy the works of the devil." It is not possible to find a word sufficiently comprehensive to include all the works of Satan. But Jesus had before him the destruction of every one of Satan's works. The great object, the supreme purpose, of His incarnation, was to overthrow the kingdom of Satan. Jesus could not do this through the wonderful character He possessed, nor could it be accomplished through His disciples; it could be effected only through His sufferings and death.

HOW DESTROYED.

Jesus is our Prophet, our Priest and King. He reveals to us the will of God. He came into our world not to destroy but to fulfill. Satan's kingdom is always one of destruction. Christ's of construction. Our Saviour opened the eyes of the spiritually blind. He cast out evil spirits. He gave the seventy power over all the power of the enemy, but he could only destroy sin and its guilt and death by the satisfaction that He paid for it. The fruit and benefit

of our Lord's passion are denied only by His destruction of the works of the devil. Jesus had not in mind limiting the works of Satan, nor confining, nor controlling them; but His mission was to destroy them. It was a divine work: the spiritual against the sensual. It was a conquering work. Christ broke the power of Satan. The latter was no match for Him in the wilderness. The unselfishness of Jesus, His sympathy, His miracles, His preaching, His teaching, His whole earthly life, had in view the pulling down the very foundation of the kingdom which Satan had built. It is because Jesus suffered, and died, that we can have the assurance that our names are written in Heaven.

We must crucify the works of the devil. He would persuade us to do the things that are detrimental to our Christian profession, our Church, and the salvation of our souls. Many are openly in his kingdom, they are his servants, and slaves. Others are easily enticed, and consent to do his will only at times. Jesus came to ultimately abolish the works of Satan, and He will help us to resist him. That his works may be overthrown in the whole world let us crucify him in our own hearts and lives.

Bible References.

Matt. 1:21; Luke 19:10; I Tim. 1:15; Gal. 3:13; Rom. 4:25; Acts 5:31; Heb. 5:9; 2:10.

—•—

Third Sunday in Lent. March 23, 1919.

THE SPIRIT THAT MOVED THEM

(Devotional)

Luke 9:51-56.

(Topic reviewed by Rev. J. C. Bowers, D. D.)

HINTS FOR LEADERS.

Refer to the general suggestion under Hints for Leader in the Topic for the first week in Lent.

Hymn 14.

Psalm 23 repeated in unison.

Reading of Scripture Lesson by Secretary of the League. Luke 9:51-56.

Hymn 105.

Presentation of Topic.

Special music—vocal solo or violin solo.

Hymn 159.

Practical Topic for three minutes—By what acts do people seem to be ashamed of Jesus?

Three two-minute prayers by members.

Lord's Prayer.

Hymn 197.

INTRODUCTION.

We cannot study the life of Christ without being impressed with His spirit of steadfastness. This is a quality greatly to be admired in a human character, but every mortal being has been somewhat deficient in this respect. It is not hard to be steadfast when one is facing a pleasant duty, but when this quality is demanded before the things we naturally shrink from, steadfastness becomes all the more beautiful. A steadfast Christian, one who remains immovable in the presence of all the things that try our patience and test our faith, is one we must admire. A steadfast student, working and plodding when others grow weary, is sure to reap the reward of his labor. A steadfast pastor will inevitably have his compensations. There are people who, because of the very sensitiveness of their nature, shrink from pain. Others because of their love of peace endeavor to avoid turmoil and dissension, while others, with a high regard for justice, frown upon injustice; but the just and sinless Jesus, though suffering for the unjust, and the ungrateful, did it not in the spirit of fear, but in the spirit of courage and manliness. Though He knew from the beginning all He had to endure before He finished His work of redemption, He went to Jerusalem with the full consciousness of what awaited Him. He was not daunted by the knowledge that He had there to face persecution, ridicule, haughty accusers, and unfriendly tribunals. He knew the gathering hatred of the chief priests and rulers of the people. He was aware that the courage of the impulsive Peter should fail him, and of the deceitfulness and treachery of Judas, who should betray Him. Despite all this Jesus was perfectly willing to die on the cross to redeem us.

The steadfast Christian must suffer. Before the crown there is the cross. From a human standpoint Jesus was not eager to enter upon the journey to Jerusalem, but He knew it was the way appointed for Him, in the great plan of redemption, and He continued steadfast even under the shadow of the cross. We must know Jesus, we must be familiar with His life, and study His character if we would understand the spirit that moved Him to suffer and die for us. Knowing Him it would have been surprising had He declined to go to Jerusalem, or had He gone reluctantly. The will of His Heavenly Father, the purpose of His ministry, could only be accomplished through His suffering and death. Listen to Him as He declares: "For this cause was I born." "For this cause came I into the world." "My time is not yet come." And we see that Jesus never wavered, nor swerved, in His purpose to finish the work He had in view.

Our age needs heroic Christians. Some of us can well recall the organization of the Luther League of America. There were many difficulties to face, many problems to solve, many hindrances to be removed; but

because of the steadfast efforts, and fervent prayers, of those who saw the possibilities of an organization like ours, our Church has reaped a rich harvest from the seed sown by a comparatively few. Had it not been for the steadfastness of Columbus, Luther and others, their names would not appear on the scroll of fame.

Bible References.

Psalm 23; Jno. 16:22-24; 14:27; Isa. 25:8; Rev. 7:17; Isa. 25:10; Jno. 6:35; Matt. 5:6; Ps. 107:9; Isa. 26:3.

—♣—

Fourth Sunday in Lent. March 30, 1919.

OUR PARTICIPATION IN ITS FRUITS

(Devotional)

John 6:47-57.

HINTS FOR LEADERS.

Refer to the general suggestions under "Hints for Leaders" for first week in Lent.

Use the regular Luther League Service for opening.

Hymn 104. Select a leader for the singing, so that it will be enthusiastic.

Psalm 95, read responsively.

Scripture lesson read by the pastor.

Hymn 116.

Discussion of Topic as set forth in the REVIEW, by one or more members.

Special music—vocal or instrumental.

Reading of the Scripture references suggested in the LUTHER LEAGUE REVIEW, by various members.

Hymn 177.

Read or repeat the Second Article of the Creed with meaning, Collects and Lord's Prayer.

Hymn 10.

(Topic reviewed by Rev. John C. Bowers, D. D.)

INTRODUCTION.

We too often forget the preciousness of Christian privileges and our debt of gratitude to their Divine Author. We ought frequently to contemplate the holy and unselfish purpose Christ had in coming into the world. He came to do what no other person could do for us. He did what no other teacher even proposed to do, and that was to give eternal life to every one who believed on Him. Not to the learned or unlearned, to the influential or lowly; but to all who in faith accept Him as their Saviour. We can only participate in His sacrifice and secure spiritual life by believing on Him.

He alone is our Saviour.

If morality could save the soul, and was a sufficient means to secure eternal life, the young ruler would not have gone away sad. He was not satisfied to meet the test of Jesus. He was unwilling to accept the terms of discipleship laid down by Christ. He would not consent to part with his earthly possessions. He was not satisfied to live the lowly life of self-denial which Jesus lived. He was rich, but not content to drink the Master's cup of woe. Christ was rich, but for our sakes became poor. Salvation is not in works, nor is it in man. God has honored man in using him as the human instrument to lead men to Christ, but neither John the Baptist nor Paul, nor Peter, preached themselves, but Christ Jesus, the Lord. "If any man have not the spirit of Christ, He is none of His."

It requires a personal act to participate in the "Fruits of His Passion." Faith is a personal act in a personal Saviour. We cannot study the words of Christ without noting their tone of authority and positiveness: "He that believeth on Me," "Whoso eateth My flesh," "My flesh which I will give for the life of the world." Jesus alone is the life of men. He only had the power to communicate eternal life, and He gives it to us through feeding on Him. He is to our spiritual nature what food is to our physical being. Bread cannot nourish our bodies unless we eat it, nor can the sacrifice of Christ feed our souls and strengthen our spiritual lives unless we come into direct personal contact with Him in our inner life. Our spiritual lives can only be sustained by living upon Him, and this we can only do by walking with Him in faith, by seeking His grace habitually, in all our temptations, perplexities and discouragements. Day by day we need to feed upon Christ through His Word, the presence and guidance of His spirit, and through prayer. Without Him we can do nothing. Paul declared he lived by faith in the Son of God, who loved him and gave Himself for him. Our bodies cannot exist without food and drink, and our spiritual life will become weak and die if we cease to live on Christ. If we do not participate in the Fruits of His Sufferings here we cannot share His heavenly joy. Go to the Sacrament of the Altar not simply to commemorate His death; but to meet your living and present Saviour, to eat His flesh and drink His blood.

Bible References.

Rom. 4:25; I Pet. 2:25; Acts 13:38, 39; Jno. 3:5; Luke 19:10; Isa. 43:2; Gal. 3:13; I Jno. 4:14, 15.

—♣—

Fifth Sunday in Lent. April 6, 1919.

THE SON OF MAN GLORIFIED

John 13:31-25.

HINTS FOR LEADERS.

(Topic reviewed by Rev. John C. Bowers, D. D.)

Relate the topic of the evening to the whole Lenten thought and keep in mind in planning the meeting.

Hymn 188.

Read Psalm 72 in unison.

Read the Scripture Lesson responsively. John 13:31-45.

Prayer by Secretary of Church Council.

Special music, vocal solo, "O Love That Will Not Let Me Go."

Hymn 100.

Discussion of the topic by the leader.

Five minute account of Drummond's book, "The Greatest Thing in the World."

Three minute talks on "Loyalty to Christ" and "Christ, My Saviour."

Lord's Prayer.

Hymn 224.

Profoundly solemn are the words of our Scripture lesson. Jesus was speaking to eleven of His disciples. Judas had just left the upper room, and in doing so he went away from the most glorious and holy fellowship that man could find. Away from Jesus he went, away from his fellow disciples, out into the darkness of the night. The sacred fellowship of that solemn night was marred by his presence. Jesus knew the heart of Judas was full of deceit, and while professing to be His friend the Master was aware that he was His enemy. Since Judas was gone He could speak more freely to His disciples. We must not forget that Jesus was man and God, and He craved sympathy. Especially did He desire it as He drew near the impending shadow of the cross, and if He could not find it among His disciples, where could He look for it? No sooner had Judas left the upper room than our Lord begins to speak of His glorification. Had He told Peter, James and John on the Mount of Transfiguration, they could have understood it. Had He then said, This is the day of my coronation, now am I glorified. But God's way and thoughts are not ours. Christ was to be glorified, and God glorified in Him not according to our human conceptions of exaltation and triumph, but by suffering and death. While suffering for our sins Jesus was filled with a sense of His own glory. Sixty-six times the expression the Son of Man is found in the Scriptures. Not a son of man, not the son of David, does Jesus now designate Himself, but as "the Son of Man." The words reveal His broad humanity. He was perfect in His humanity, in His love for men and God in His absolute consecration to His work, and in His character; but not through one, nor all, of these could He be glorified, but by His death, resurrection and ascension. Only by humbling Himself and dying on the cross could He save us. Never was there a death like His. Nothing was left undone to heap reproach and shame upon Him. In derision and contempt they crowned Him with thorns, they challenged Him to come down from the cross, yet in the dark hours of His bitter sufferings the lowly and self-sacrificing Jesus says, "Now is the Son of Man glorified." Not when He performed His miracles to the surprise of those who watched Him, not when His enemies declared, "Never man spoke like this man" did He say "Now is the Son of Man glorified," but now under the shadow of the cross with ignominy and shame before Him He is to be crowned the Prince of Life. Because He endured the cross and despised the shame thereof we know how much He loved us. It was by the cross that Christ was glorified, and if we would reign with Him in His heavenly home we must suffer with Him here. It is only by His righteousness and glorification that we can be saved. What are these that are arrayed in white robes and whence came they? These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

"Christ leads us through no darker room than He went through before."

—♣—

Palm Sunday. April 13, 1919.

THE CLIMAX ON GOLGOTHA

Luke 23:39-46.

HINTS FOR LEADERS.

Refer to the general suggestions under "Hints for Leaders" for first week in Lent.

Use opening service in Luther League Hymnal.

Hymn 102. Select a leader of the singing for the evening.

Read Psalm 19 responsively.

Scripture lesson, Luke 23:39-46, read by the leader.

Prayer by the Pastor.

Hymn 105.

Presentation of the Topic as printed in the LUTHER LEAGUE REVIEW by two or more members. The leader to show the relation of this evening's topic to the Lenten theme.

Special music: Vocal solo or singing of two verses each of several well known Lenten hymns.

Read or repeat the Second Article of the Creed, with meaning.

Have members discuss for three minutes each—

What Christ's sacrifice means to me.

This Thou hast done for me; what can I do for Thee?

Several brief prayers by members.

Lord's Prayer.

Hymn 161.

(Topic reviewed by Rev. John C. Bowers, D. D.)

Who is this that we see hanging on Golgotha? It is Christ, the Son of God the victim of spiteful and relentless enemies, who hated Jesus without a cause

Why is He there, dying? That He might finish the work the Father gave Him to do. Is it not amazing that He should manifest such a spirit of love and forgiveness toward those who persistently misrepresented Him, and treated Him with the utmost contempt? No harsh words fall from His lips, no imprecations are pronounced upon His enemies. What a rebuke to our frequent treatment of those who have wronged us. The dying Saviour, instead of hating those who despitefully used Him, prays for them. How different would Jesus appear to us today, how history would have been changed, had He done otherwise! Come to the Cross, you who say I can forget but I cannot forgive; come to the Cross, you who sow the seeds of hate and enmity in the minds and hearts of others, and hear the dying Lord pray and listen to His declaration to the penitent malefactor. The last words of a dying friend are invested with a peculiar solemnity. The last words of the martyred President McKinley still linger and are green in the memory of many. Can you ever forget the words, the last words, of your sainted mother, father, brother, sister, of your dear friend? Surely the last words of Him who bowed His head and gave up the ghost on Golgotha are filled with significance, which pen cannot describe nor tongue utter. If we listen to the words, the dying words, of some dear one, if we recall the words of some great apostle like Paul, some distinguished reformer like Luther, some outstanding President, certainly we want to ponder often the words of Him of whom it was declared in His daily speech, "Never man spake like this man." No one ever spoke under such affecting circumstances as did Jesus on Calvary. Every word is replete with lessons for us. What unselfishness, what self forgetfulness did Jesus there reveal! In the midst of suffering such as no other person ever experienced, Jesus prayed for His enemies and spoke words of hope and comfort to the penitent malefactor. "Verily, I say unto thee, today shalt thou be with Me in paradise." The mercy which sufficed for this poor penitent man is sufficient for all. "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." Though God's mercy is boundless we should avail ourselves of it in the living present and not trust to a deathbed repentance. Is it not wonderful that the dying thief should recognize in the Man who hung beside him a King? A King who was Lord of the invisible world, who could procure for him the pardon He had been asking for His crucifiers? At the time when Jesus appeared to His disciples and other devoted friends to be absolutely in the hands of His enemies He shows He is willing to feel tenderly for others and to give eternal life to a penitent sinner. He who lived not for Himself did not die for Himself. Not only did He, the Just, die for the unjust, but in His death He has given us a pattern how to live that death may be to us the gate to the land of pure delight, where there shall be no sorrow nor suffering. Can we commend our souls into safer hands than to the hands of God? Our living, not our dying, decides our future. May we live the life of Christ, then our end shall be peace.

—•—

Easter. April 20, 1919.

THE SIGNIFICANCE OF THE RESURRECTION

I Cor. 15:50-56.

HINTS FOR LEADERS.

Hymns 112, 115.

Opening service as given in the *Topics* leaflet.

The 23d Psalm, read responsively.

Gloria Patria.

Scripture Lesson read by the leader.

Prayer by the Pastor.

Remarks by the leader.

It would be well for local Leagues to arrange some special features for the Easter program suitable for the wants and needs of the local. A committee might be appointed to arrange for these special features. A few suitable recitations might add to the interest. Make good use of the discussion in both the REVIEW and the TOPICS.

Lord's Prayer.

Hymns 116, 177.

Close with prayer and benediction by the Pastor.

All days are not alike in the history of our nation, in our personal experiences, nor in the Church year. On Good Friday we saw Christ crucified and buried, but today He is risen, Alleluia! His lips then sealed in death utter words of assurance to the devoted friends who held His memory in sacred regard. He who had seen the anguish and desolation wrought by death proclaims Himself the conqueror of the foe of mankind. He who had comforted the brokenhearted widow and wept at the grave of Lazarus, bursts the bars of death, manifests His divine power, and declares Himself the resurrection and the life. The pensive grief which filled our hearts as we lingered by His cross and grave is dispelled by the sight of the risen Lord, and the joy of that Easter morn which saw Christ arise floods our souls. We have seen the tragic events of the closing days of His Passion. His arraignment before unjust tribunals and His death. But today we rejoice that the days of His sufferings are over. In His resurrection we have the

assurance that He has the power to deliver His believing children from the dominion of the grave. To think of His resurrection is to think of our own. Surely all of us are interested in the life beyond. "If in this life only we have hope, we are of all men most miserable." Easter should mean so much to us this year. Scarcely can you find a household whose circle has not been broken. Each passing year our friends fall and disappear. But the past year, as we reflect upon it, has carried away many by the ruthless hand of war and a pestilential disease. The young, the promising, the vigorous and useful have gone away and shall no more return to their homes, to our League meetings and our social fellowship. Many whom we have known and loved have entered the unseen world. Our hearts call for them. The garments with which they were wont to clothe themselves, the empty seat, the solemn silence unbroken by the familiar voice, all tell us they are gone. But the Easter message assures us that they who fall asleep in Jesus are clothed in white and have put on immortality. Christ does not speak of death beyond the grave, but of life. The fact of His resurrection is proof of ours. "Because I live ye shall live also." Let us build our hope and conviction upon His declaration concerning Himself and us. Let me know that Jesus died and arose from the grave, and no power can shake the foundation of my faith and hope. It is far easier for us to believe that our cherished dead live and are with Christ than that having begun to live their existence should terminate at the grave. This present life is never entirely satisfactory. Our hopes and plans crumble into dust, and our ideals are rarely ever realized. Without the assurance which the resurrection gives us of the life beyond, our life would be full of irony more bitter than death itself. He who sees in the risen Lord the assurance of his own immortality and the proof of his own resurrection can say, I know there is another life, and because He lives I shall live also.

—•—

First Sunday
after Easter. April 27, 1919.

THE PROTEST AT SPEYER

(Historical—April 19, 1529)

Rom. 10:1-13.

HINTS FOR LEADERS.

(Topic reviewed by Rev. Geo. P. Lottich.)

Hymn 206: "Glorious Things of Thee Are Spoken."

Psalm 46, read responsively.

Prayer: Collects in Luther League Hymnal, "For the Church"; "For the Ministers of the Word."

Scripture Lesson: Romans 10:1-13.

Hymn 209: "For All Thy Saints, O Lord."

Have a paper read, based on the articles in the Topics and the REVIEW, followed by remarks by the Pastor.

Hymn 190: "Lord of All Power and Might."

Collect for Peace.

Lord's Prayer.

THE PROTEST—ITS PURPOSE.

A protest is an objection of one or more persons against something which another or others have said, decreed or done. The Protest of Speyer was a solemn, firm objection on the part of a body of Christians, followers of the religious convictions of Luther known as Evangelicals (true to the Gospel). The protest was against a political religious body of Roman Catholic authorities whose objective was to deny Luther and his evangelical adherents of the rights of food, shelter, freedom of thought and religious convictions.

THE PROTEST—ITS OCCASION.

While the definite protest was made at Speyer in May, 1529, yet it was in fact a culmination of a succession of disagreements between the Roman Catholic, or old church, and Evangelical parties, dating from Luther's appearance before the Diet of Worms in April, 1521. The agreement there was that both parties might hold to their own interpretation of Christian truth and practice. This, however, proved to be merely a temporary truce, for when in 1529 the Old Church Party at the Emperor's diet, or congress, was greatly in the majority of power, a decree, sanctioned by the Emperor, was made, its sole purpose being to permanently extinguish the Evangelical or Lutheran party with this one opportune and decisive death blow.

IMMEDIATE RESULTS.

As an immediate result of the maliciously intended decree the Evangelical party leaders, with representatives of fourteen cities, drew up a legal formal protest appealing to the Emperor and his national assembly, who, upon considering it, referred to it as the document of "protestation" and those having formulated it as "Protestants." Thus it has resulted from this protest at Speyer that the evangelical adherents to the doctrine of the Reformation are known as Protestants.

LATER AND PROSPECTIVE DEVELOPMENTS.

The Protest at Speyer won a great victory. But, as at Worms, it proved merely a temporary truce. A little more than one hundred years afterward the conflict culminated in that terrible, bloody, cruel thirty years' war in Europe. Peace was again declared. Nearly two centuries have passed, and shall we say the truce is merely temporary? Is it possible that the great

(*Continued on page* 33.)

Intermediate and Junior Topics

BY REV. A. T. MICHLER.

MARCH 9.

The Fourth Commandment.

By Mrs. M. Haller Frey.

Scripture Lesson—Ex. 20:12, Eph. 6:2-3.

Aim of the Lesson—To teach our duty to our parents; to teach that these commandments were given in love and that obedience results in joy and blessing.

Honor Thy Father and Thy Mother—Do you understand what "honor" means? Some times, I fear, we forget the little word means to respect, to trust, to obey and love our parents. We owe them our lives and our comforts. They sacrifice much for us and enjoy doing so. We can make them happy by simply honoring them.

Thy Days Shall Be Long—This is a blessing promised to all who obey this commandment and God never breaks a promise. The command and promise stand as firmly as of old. It is up to us to obey and to receive and we can easily do this if we truly love our parents. How can we help loving those who do so much for us.

That It May Be Well with Thee—We all want to be happy and joyful. We dislike unpleasant things and try to avoid them wherever we can. He, God, tells us how it may be well with us. When father and mother warn us and advise us we must remember they are older than we and understand things better. We should honor them by obeying and trusting them. Little acts of disobedience are the first steps in sin and sin always leads to unhappiness. God warns us, through out parents, that the path of real happiness leads through the land of obedience.

God Is a God of Love—He loved the children of Israel as they journeyed on to the Promised Land. Because He loved them He gave them the ten rules or commandments, guide-posts in the way, so that they might walk aright. He knew the sin and danger in and about them, so out of His great loving heart He helped them.

God Loves Us Today—We, too, are on a journey. We will not stay here forever. We are learning, day by day, how to make our lives worth while. We, too, need help, and today's lesson should mean much to us. If we obey God's commands and allow Him to mold and shape our lives we will become men and women honored by God and faithful to Him.

MARCH 16.

What Jesus Taught Concerning Himself.

By Mrs. M. Haller Frey.

Scripture Lesson—Luke 9:25-26.

Aim of the Lesson—To teach that a life without Jesus is a wasted life; if we are ashamed of Him here He will be ashamed of us at the time of His second coming.

This world of ours is so beautiful and how we do love it! What good times we have and how we romp and play, but this lesson calls us to a halt and tells us to study a little about our future. We find we must have more than fun and frolic.

What Does it Profit a Man—or a boy or girl, if they gain this whole world, that is all the pleasure, friends, money, education and fame if in the end we are cast away from Jesus and eternal life, simply because we neglected to find Jesus. If we don't know Him let us hasten to find Him.

Have We Ever Been Ashamed of Jesus?—I am afraid we have, at times, hesitated to speak for Him. We hear His name taken in vain and we ignore it. Or, sometimes we miss a League meeting because this friend or that chum persuades us to go some other place and we know we are doing wrong but are ashamed to say no for fear they may laugh and call us names. We don't mean to deny Him but we forget so often.

If we have a friend how earnestly we try to please him. How we repeat little things they say and invite them to our homes to study our lessons together. We resent any unkindness toward them because they are our chums; and this is right because we should be loyal to our friends and stick to them if we would have them stick to us.

We Have a Wonderful Friend—And that Friend loves us better than all other friends. He died that we might live forever. He helps us with our lessons, if we ask Him. He guides us every day, keeps near to us in all we do, if we want Him, and finally He will confess us before His Heavenly Father if we are loyal to Him. What a good Friend He is.

Every lesson we study about Jesus helps us to know Him better and as we grow older and life brings us many joys and good things, the more we know about Him the more we will enjoy it all. We must learn to know Him now and the friendship will grow and grow until our lives will be in atune with His. Let us study a little harder and He will make Himself known to us.

MARCH 23.

Hearing the Sermon.

By Mrs. M. Haller Frey.

Scripture Lesson—Matt. 13:3-8.

Aim of the Lesson—To teach the great need of the proper soil and to impress on the minds of the boys and girls the great value of every sermon we hear and every Bible lesson we study for this is the seed sown today.

Jesus Was so Thoughtful—He always used the simple, everyday things of their life to teach His great lessons. They often saw the sower going out with his bag of seed, scattering it by hand as was the custom. He could soon get their attention and interest because they knew what He was talking about. Jesus is kind to us but we sometimes forget to return it. What if Jesus would forget?

All the parables Jesus told had great lessons in them. Let us study this one and see what we can find. If we only read the story we will not get much out of it. We must dig way down and see if the lesson holds anything special for us. If we have a big, fragrant orange we will not enjoy simply admiring it but we must open it to get the benefit. How true of all our lessons.

Who Is the Sower?—Every one who preaches a sermon or teaches a lesson is a sower. They are scattering the seed on the soil and then watch for it to take root, but how can it take root if the soil is not in good condition? Poor crops dishearten a sower and he becomes discouraged.

What Is the Seed?—The seed is the word of God. When you hear a sermon or a lesson you hear God's word. Seed is sown but we must see to it that it will take root. The sower is unable to make it grow; that is our opportunity. Will we take it?

And What of the Soil?—If the seed is the word then our heart is the soil. What kind of soil do we have? Stony, hard or thorn-choked with evil thoughts and evil companions? Do we listen to the sermons we hear, from time to time, or do we think of other things? Are we an inspiration to our teachers or do we dis-

courage? Will the seed take root or will it wither and die?

If our heart is the good soil—then the seed will take root and bring forth fruit. Good deeds, kind thoughts, loving acts of mercy, sunny faces, smiles and cheer, fruit gathered from the seed which we allowed to take root. Which will it be? Fruit, even an hundred fold or an empty, barren life. It is up to us to decide.

MARCH 30.

Putting What We Hear Into Practise.

By Mrs. M. Haller Frey.

Scripture Lesson—2 Tim. 3:14-15, Jas. 1:22-24.

Aim of the Lesson—To teach the children that loving Jesus and hearing about Him is only the beginning. To teach that He would have us prove our faith and love by doing His work. Be sure to specify different work that boys and girls can do.

Paul Is Giving Advice to Timothy—He tells him to continue in the things he has learned, because they are all good and true. From a child Timothy had studied the Scripture which alone could make him wise. That holds good today. True wisdom comes from God and God reveals Himself through His Word.

James tells us in the second lesson that we must not be content with hearing but we must "do." He compares us to one looking into a mirror; as long as we see ourselves therein we know how we look but when we put the glass away we forget how we look until we look again. Let us see if that holds true.

As children we heard sermons and lessons; we hear them now and will hear them in the future. What is the general theme of all these lessons and sermons? Jesus' great love for us and the beautiful life He lived while here. The acts of kindness and mercy which filled His days. His great yearning love for all those who were in need of Him and His hands ever open to help them. What can we find in this to prove that we love Him?

When we have a friend we strive to please him. We show our love by some act. Jesus wants us to prove our love by telling others of Him. Who shall we tell? What shall we do? There are so many ways when you begin you will almost be unable to stop. Hospitals, jails, almshouses are filled with people who would enjoy hearing you sing. I know of one League who visits these places and carries much sunshine and hope.

Perhaps some foreign born boy or girl lives near you. Do they go to church or Sunday school or League meetings? Have we ever asked them to go with us? Jesus loves them as well as He does we boys and girls and perhaps He is waiting for us to bring them to Him.

APRIL 6.

The Son of Man Glorified.

By Rev. William L. Katz.

Scripture Lesson—John 13:31-35.

Parallel Lessons—John 17:1-6; Phil. 2:9-11; II Peter 1:16-18; I John 2:3-11; 4:7-21.

Memory Passage—John 13:35.

Development of the Lesson—There are two related thoughts which stand out clearly in our lesson; the one is a truth about the person of Jesus, His divinity; the other is the Christian principle of life, "love one another."

Before we can fully understand what Jesus means when He speaks about being glorified, we must know what has already occurred in His life. His first period of existence was before His coming into the world in all the glory and power and perfection with God (John 1:1-14). But He emptied Himself of this glory (Phil. 2:5-8, II Cor. 8:9) and became a true man, with all his former glory and powers in some way missing. The Christmas story, Christ's early life of subjection to His parents, His work for His daily bread all show this. And this same thing characterized the person of Jesus through His ministry, except on special occasions when He performed miracles.

And now this life of humiliation is drawing to a close. The very evening He spoke the words of our lesson He was arrested in the garden, and the next day crucified, died and was buried. "When these things will have come to pass," Christ is thinking, "then will this life in the flesh be ended, and I will rise from the grave, and again enter into all the glories and power of heaven." This is the truth we confess in the Apostles Creed, "I believe in Jesus Christ . . . descended into hell," etc. In being glorified, He has emptied Himself of human weakness, and entered into the glory and power He formerly had, before He became man (John 17:5).

If we have thus learned that Jesus is "true God," as well as "true man," it will mean more to us when He gives us the rule of life—"A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." As the word of the parent is obeyed because the child realizes the authority of the parent, so will the word of the Saviour be heard with more willingness if we realize His authority and right to give command. And this authority is based on love, as much as on power, for He who is more than man, taught man the meaning of love, and herein is the relation between the two thoughts of the lesson; because Christ is God, because He loved man and set the example for us to follow, so ought we to love one another.

Application—Understanding this lesson must result in greater reverence for and faith in Jesus Christ. With that must come a stronger desire to live His commandment, "Love one another."

Hints for Leaders—Show that "Christ Glorified" means that He entered truly into divine powers. (See Dr. Stump's explanation of Luther's Small Catechism, pp. 84-91.) Hence the place His word should have in the lives of children.

APRIL 13.

The Climax of Golgotha.

By Mrs. Salina W. Katz.

Scripture Lesson—Luke 23:39-46.

Parallel Lessons—Matt. 27:38-50; Mark 15:27-37; Is. 53:12.

Memory Passage—Luke 22:69.

Development of the Lesson—Our lesson opens with an added insult to our Saviour, this time from one of the thieves, one of His companions in suffering. Christ had suffered many indignities in this last week of His life. All the rough element of the country had gathered around Him at His trial, and were now gathered around the cross. And just before His death He is insulted by one of the thieves at His side. "If thou be the Christ," he says. Once more the taunt is thrown to the Saviour that He is a sham, an impostor. He asserted that He was the Christ, the Son of God, A King. It is for this reason He is hanging on the cross. "He made Himself equal with God," the high priests had said.

But the thief on the other side of Jesus realizes that this one they call "The King of the Jews" is true and sincere, and His claim to power is no idle boast. After rebuking his companion, he turns and makes the simple request to Jesus that He remember him when He comes into His Kingdom. And our Saviour who had made no reply to the taunts of the first speaker, answers the second with calm assur-

ance, "This day shalt thou be with me in paradise."

And now the Father calls in the forces of nature to prove the truth of His Son's claim, and there is darkness in the midst of the day. The veil of the temple is split through the center. The Saviour of the world, having completed His work, commends His Soul to His Father, and dies. A mighty manifestation of His power; even the torture of the cross could not make Him retract His claim as King, or His claim of Sonship to God. His last hours proved His authority. He promised the thief to remember him in paradise, He died without terror but in calm assurance. His work on earth was done, and He departed from this life, having finished His work of victory.

Application—The work of Jesus on this earth was to redeem mankind, and to reveal His Father, and with His face toward this goal He endured all things willingly, knowing that His work would be ultimately finished.

Hints for Leaders—To make practical application of the topic, impress upon the Leaguers the necessity for followers of Christ to understand what the aim of a Christian should be, and to let nothing distract them from reaching this aim.

APRIL 20.

Significance of the Resurrection.

By Mrs. Salina W. Katz.

Scripture Lesson—I Cor. 15:50-58.

Parallel Lessons—Luke 12:31; Matt. 6:19-21; Matt. 25:14-46.

Memory Passage—I Cor. 15:58.

In our study, "The Climax of Golgotha," if we turn our attention to the attitude of the two thieves to Jesus, we can find the significance of the resurrection for the Christian. The first thief said, "If thou be the Christ, save Thyself and us." He only asked for the temporary good. He wanted to be taken from the cross by this one who was called "King of the Jews." He wanted his life on this earth to be extended. He was seeking temporal gain. The second thief asked not for this life, but for remembrance in the Kingdom of God; he makes no complaint of his lot on the cross but asks for future favor. These are the two demands that are made today by those who come in contact with Christ. "Give," the one group asks, "the good things of this life: health, happiness, wealth, pleasure. Then we will acknowledge Thee as God. But, if Thou give not, then Thou are not God." Then there is the other group, who like Job of old, accept what comes from God's hands, whether good or ill, and say, "Though Thou slay me yet will I love Thee." Like Paul they know that eventually all will be well with them in God's presence: "Though worms destroy this body, yet in my flesh shall I see God." It is not temporal good that the resurrection brings to us. The gift to us, through the resurrection of Christ is Immortality instead of Mortality, Incorruption instead of Corruption. Our reward is in the hereafter. Our concern now is only that we "may abound in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Application—Compare the two thieves of the cross with the two elements in the Christian church; the one element looking only to the things of this life, the other group toward the heavenly things.

Hints for Leaders—An illustration for this topic: A family moving from one neighborhood to another will seek to discover the advantages which will come to them from living in the new neighborhood. What is the advantage which comes to the Christian through Christ's resurrection?

APRIL 27.

The Protest at Speyer.

By Rev. William L. Katz.

Scripture Lesson—Rom. 10:1-13.

Memory Passage—Matt. 22:21.

Parallel Lessons—Matt. 22:21.

Development of the Lesson—In the year 1529 the Turks were steadily advancing into the Christian lands of Europe. In order to devise ways to stop their advance Charles V called a Diet to meet at Speyer. The majority of those in attendance were Romanists, hence they gave greater attention to the question of suppressing Luther and his teachings than to the great foe of Christendom, the Mohammedan Turks. They passed a decree forbidding the introduction of reforms into the church. They made it illegal to abolish the Roman Mass, and Luther's teachings were forbidden. This action was directly opposite to action passed by a former Diet at Speyer (1526), when the Emperor, for political reasons, favored the Protestants, and it was decreed that Luther's teachings were to be tried by a council of the whole church. But now, the Romanists being in favor, the Diet decreed that the teachings of Luther were wrong and should be crushed out. They again placed the interdict upon Luther and his teachings, and upon the provinces where his reforms were followed.

The Lutheran princes (5) and cities (14) presented a solemn protest against this unfair decree, "from which the name of Protestants has ever since been given to those who oppose Rome." In this protest the parties to it stated: They were true and faithful subjects to the Emperor in civil and political relations, but in questions of faith and religion they should have the right to act in accordance with the dictates of Christian conscience.

This was a just protest. The Roman Church, like the Isrealites in Christ's day (Rom. 10:1-7), had departed from the truth of God's Word. Luther's teachings were founded solely on the Word of God, and that alone; not pope, or the word of any other man is the word of truth, of salvation. Hence the reason for this protest—a protest in behalf of God's Word and against those who would hide it under a bushel.

Application—A Christian citizen must be loyal and true to governments in civil and political affairs. But in matters of faith and religion there is only one authority—God's Word. This means separation of Church and State.

Hints—In this lesson are some up-to-date questions. The problem of the church in the world, faced as it is by two great enemies, Romanism on one hand, atheism on the other hand.

MARCH 2.

Stories of the Homeland.

By Miss Brenda Mehlhouse.

Scripture Lesson—A call for more workers. Matt. 9:36-38.

Introduction—America is made up of many kinds of people—some who have always lived here, some who were brought here, and some who came here to live. We need not go to China, Africa or Japan to find people who do not know about Jesus or who need our help. We have them right around us. The stories of some of these people are most interesting.

Lesson Stories—1. The Immigrant. The stories about the people who come here to live from other lands would make a book all by themselves. These immigrant people do all of our hard work. They build our railroads, they work in our mines, the children work in the factories and at home making the things we eat and wear. Instead of looking down on these people, we should know that they are among our best

citizens, and many have helped to make this country a better land. Read the story of Jacob Riis, and see how he helped to make the country to which he came a better place to live in. There are many other stories just like this.

2. The Indians. We proudly talk about being Americans—and we can be proud that we live in America—but do you remember that there is living in America today a people to whom the land first belonged—a people who are the only true Americans—the Indians?

These red men are anxious to learn our ways and to learn of the one true God—when our missionaries are sent among them, and when they hear the Gospel preached, they are anxious to send it on to the other tribes. Are we as anxious to send it to them?

3. The negro. There are five million black people in our country, and we are not doing very much to help them. Teachers and schools where the black girls and boys can be taught those things which will help them to live better are needed, and we need, too, to train them to be useful citizens. One of the greatest of colored men, Booker T. Washington, helped his people and helped the white people to be fairer to them by the work he did in his great school.

4. The mountain people. In the mountains of Kentucky and some other states live many people who are shut in all around by the mountains and shut out from so many things which we think we cannot do without. With little chance to get away from their homes, these people live very much like our fathers did a hundred years ago, and a very dull tiresome life it must be with candles and sun bonnets and frocks of calico! The boys and girls are all eager for a chance for school and books and are just as bright as other children when they get a chance.

Suggestions — Invitation — Tiny cardboard outlines of the United States with invitation written on back. Poster—Title of topic in red, white and blue letters at top of card, pictures of different people in America, notice of meeting at bottom.

Leader should tell stories of these people. "The People Who Come Here in Boats" (immigrant), "When Patches Were Beautiful" (mountaineers) and others from "Junior Mission Stories" can be used.

MARCH 9.

Its Divine Necessity.

By C. H. Heinz.

Scripture Lesson—Matt. 16:21-26; Mark 8:31-38; Luke 9:22-27.

Memory Passage—Romans 5:18-19.

Development—Very often we unintentionally commit a wrong and are corrected for it by our parents and on some occasions we may feel as though we really had not committed a wrong and cannot see why we were corrected. The object of this lesson is to make clear in our minds why it was necessary for Christ to suffer the torments of body and mind that He did.

Just as you are corrected and punished by your parents for the wrongs you do, so you will be punished by the law if you break any of the laws of the community in which you live. God also requires that some penalty be inflicted for sin.

From the time that Adam and Eve sinned the people of the world have been of a sinful nature. Before Christ came into the world and before He was crucified the people were compelled to make certain sacrifices for their sins. In order that we might be instructed and shown how we should live God sent His Son on earth to teach and to be an example for us to follow.

When the fullness of time came this same Son was offered up as a sacrifice for our sins in order that if we believe in Him we may be saved and enter the kingdom of heaven. Therefore, in making this sacrifice Jesus was offered up in order to pay the penalty of the sins of the world. Surely this was a divine necessity and we should realize what a wonderful thing it is to know that by having faith in Jesus we can ask our Father in heaven to forgive us.

Application—Are we willing to be punished for the wrongs of some one else? Few of us are. Therefore, we should only do those things which will be right and of which we feel sure we will not have to ask God to be forgiven. We do not have to suffer pain as a sacrifice so let us resolve to deny ourselves of such worldly pleasures which are of no lasting benefit to us and let us bring to his altar gifts of service and love which He can use for the spread of the Gospel.

Hints—Ask children to come prepared to name the most important characters in the passion history. Assign a few children to write short essays. Show them in what part and on what page of the church book the Passion History can be found. Endeavor to have children learn how to ascertain when Lent starts. If necessary make up a number of copies of the instructions found in the church book in reference to this data.

MARCH 16.

The Great Object in View.

By C. H. Heinz.

Scripture Lesson—Luke 10:17-20.

Memory Passage—John 3:16.

Development—In our Scripture lesson we read of the joy expressed by a body of men who the Lord had appointed to help in the spreading of the Gospel and who realized the wonderful power bestowed upon them by and through His name. Jesus tells these men not to rejoice because of their power but because their names were written in heaven. The great object of the passion and sacrifice of our Lord was in order that we might be saved.

We are not to glory in that by the Grace of God we have power to overcome sin but rather we are to be joyful to know that we shall enter the kingdom of heaven. Jesus did not come into the world in order to make a name for Himself but in order that by His sacrifice we might be saved. Jesus humbled Himself many times and we must realize that if God so desired Jesus would not have had to suffer the insults and abuses which He did. It was all done for the good of the whole world. What a great expression of mercy and love this lesson brings to us.

Jesus first had twelve disciples and then appointed the seventy mentioned in the Scripture and so the Church has grown and each one of us are supposed to become workers and as the object of the passion was to be a sacrifice for us we should decide to make a sacrifice for Him and dedicate ourselves to His work.

Application—We can serve the Lord in many ways and we need never fear that we do not have the wisdom and power necessary. If we pray and then work to attain the requirements for God's work we will receive them. Realize that "Willingness is more essential than ability." If we have the willingness to serve we can learn how to do His work. Jesus did not select all men of learning to follow Him. Let us resolve to do all the work we can according to the talents we possess. It is no disgrace in only having one talent but in not using that talent.

Hints—Suggest ways of serving Christ through the Church. Endeavor to secure a capable boy or girl to write a short essay on "The Greatest Object in Life."

MARCH 23.

The Spirit That Moved Him.

By C. H. Heinz.

Scripture Lesson—Luke 9:51-56.
Memory Passage—Luke 9:44.
Development—The one word mentioned in our Scripture lesson around which we can center our thoughts is the word "Steadfastly." Jesus knew that the time had come when He was to be offered up and in obedience to the will of His father in heaven he decided to travel toward Jerusalem. His purpose was to obey although He knew that He was about to endure great trials. There was no hesitation or wavering.

We are told that He entered a village of Samaria and that the people would not receive Him. James and John wanted to destroy the people but Jesus called their attention to the fact that He came upon earth to save and not to destroy. Here He again showed that He knew His mission well and that He intended to steadfastly adhere to it. This incident also calls our attention to the wonderful lesson of humility which all Christians must learn if they wish to be true believers.

Jesus was steadfast in His love for God and man. Not enthusiastic for a short time and then wavering in courage and determination. Always obedient to God and always possessing a loving spirit for man. He possessed the spirit of a man who knew what was expected of him and was steadfast in his efforts to fulfill his mission. Our Scripture lesson also calls to our mind a spirit of bravery on the part of Christ. Knowing what was before Him He went forward. No complaint and not even allowing His disciples to become worried by an explanation from Him of His coming sacrifice.

Application—Let us search our minds and hearts and see if we are steadfast in our efforts to be saved. Are we moved with a true spirit? Have we a spirit of love, humility, bravery and steadfastness that Jesus had? He is our example to follow. Are we endeavoring to copy His life? Let us turn our faces toward that Jerusalem above and by our works prove that we have at least a small portion of the spirit that Jesus had.

Hints—Memorize and use Hymn 125 in Sunday school book. (There is a green hill far away.)

MARCH 30.

Our Participation in Its Fruits.

By C. H. Heinz.

Scripture Lesson—John 6:47-57.
Parallel Lessons—Matt. 26:26; Rev. 3:20.
Memory Passage—Hebrews 9:28.
Development—If we truly realize the things that are in store for us if we have a true faith in Jesus we can begin to realize what we may derive from His sacrifice. The death of Jesus was a full atonement for the sins of the whole world. He not only suffered in our place but suffered all that we deserved. We are to have faith in Him and we shall have eternal life. What a wonderful promise.

In order to keep our bodies alive we must partake of food and in speaking of food we usually use the word bread. In the Scripture lesson Jesus tells us that "He is the bread of life." This pertains to our spiritual life and if we wish to enjoy the eternal life we must partake of His body and blood.

If Christ had not died on the cross He would not have shed His blood. If we believe in Him we are known as Christians and who can say that the joy of a Christian is not far superior to the worldly joy. All things that please us on this earth are but for a moment but if we attain the heavenly joy it will be for eternity. Christ did not die for a certain few but for the whole world and in order that those who believe in Him might be saved.

Application—The greatest joy should be in doing good for others. Whatever we send out into the lives of others will come back into our own. We should also have true appreciation for what Christ did for us. Faith that does not result in good works is dead. What are we doing?

Hints—Have children memorize Hymn 128 in Sunday school book. (Oh, perfect life of love.) Also sing this hymn during the service. Get each child to state just what they have received through the passion of Christ.

APRIL 6.

How We Are Fed.

By Miss Brevod Mehlhouse.

Scripture Lesson—The Feeding of the Multitude. John 6:1-14.

Introduction—Every thing we eat is provided for us by the work of some one else—many of these people are hungering for the Bread of Life—for they do not know our Saviour.

Lesson Stories—1. How Our Table Is Set. As we look over our table we see table cloths and dishes—and food—each article has an interesting story to tell. The table cloth was once a little blue flower, it was spun from flax into the linen cloth in factories in Ireland. The dishes came from the potteries—England has many of these and some of the best china comes from China. The jute bags in which all sorts of foods come to us and in which it is sent from one country to another came from India. And the food—if we stopped to look at all of it long enough, we could find something from almost every country in the world.

2. The Bread of India. What wheat is to us, rice is to the people of India. In times of famine—failure of the rice crop—there is great suffering. Because there are so many millions in India and at the best the ground is worked with difficulty and the crops often scanty—many people in India are always hungry. What they need even more than this food is the Bread of Life—for they pray to gods who can give them nothing. Japan and China, too, raise and use large quantities of rice.

3. The Story of Tea. When we drink a cup of tea we often forget how far it has traveled to us. It comes from far away China. Thousands of people here depend on growing tea for their living. The plants are tenderly cared for and the leaves carefully gathered and sorted. Afterward it is put into packages and then into bales and sent to every part of the world. But the people of this land know nothing of Jesus.

4. Where We Get Coffee. Most of the coffee we use comes from South America. The fruit of the coffee tree—the coffee berry—is gathered, the pulp removed, the berry dried and hulled and then packed in sacks. Coffee is just one of the things South America gives us. Are we giving her in return the one thing she needs so much—the Bible?

Suggestions—Invitations—Cut out pictures of food products from magazines, paste on cardboard, write invitation on back. Poster—Title of topic at top of card, some of Kellogg Corn Flake children advertisements (cut from magazines) notice of meeting at bottom. Have the children make an exhibit of various foods and the people who give them to us. Get "Friends of Ours"—a book of stories of what others give us—tell these to children.

APRIL 13.

Going Up to Jerusalem.

By Erle C. Greiner.

Scripture Reading—Zechariah 9:9; Matthew 20:17-19; Luke 19:35-40.

Memory Verse—"Blessed be the king that cometh in the name of the Lord."—Luke 19:38.

Read Psalms 2:2; Isaiah 53:3; Isaiah 53:9-12; Psalms 22:14-17.

Lesson Story—Jesus had visited Jerusalem on several occasions before the one indicated in our lesson for today. He had preached, taught and performed miracles there. He had driven the wicked men from the temple—His Father's house—because they bought and sold goods in it, and were making of it a regular house of merchandise. Often had His enemies tried to harm Him but without success.

Now He is going up to Jerusalem again, and He well knew this to be His last time. Always before when entering the city He had walked. Now He sends two of his disciples to secure an animal for His use. It is not a great and beautiful horse, with gold and silver trappings, but a lowly and despised donkey, an animal used only as a beast of burden. As He rode slowly into the city the people became very joyful and began strewing palm branches in the way and some took off their coats and laid them down for the donkey to walk upon, and the crowd increased in numbers until a great throng followed, all crying, "Hosanna, Blessed is He that cometh in the name of the Lord. Hosanna in the highest!"

In the midst of the rejoicing Jesus was very sorrowful as He entered into the city and wept over it, because He knew the people would not accept Him as king. All the shouting today would soon be turned into cries of hate. The "Hosannas!" would change to "Crucify Him!"

The Lesson—His ride into Jerusalem proclaims Jesus a king. The greatest king of all. The king over all the world. But it is not an earthly kingdom which Jesus proclaimed, but the kingdom of heaven. His kingdom is one without end and infinitely greater than any earthly kingdom could be. When our days are ended here upon earth if we have tried His will to do and have accepted Him and believed in Him as our Saviour we, too, shall go up to that New Jerusalem which is above all the earth.

Suggestions—Invitations cut from green paper in the form of palm leaves with words, "Come (time and place) and learn why we celebrate Palm Sunday" written or printed thereon.

If possible draw or secure a large picture of Christ's triumphal entry for exhibition.

Tell the children to come to their next meeting prepared to tell you what they consider their "Greatest Joy."

APRIL 20.

Our Greatest Joy.

By Erle C. Greiner.

Scripture Lesson—Luke 24:1-9.

Memory Text—"He is risen, He is not here."—Mark 16:6.

Read also Matthew 28:1-10; Mark 16:1-11; Luke 20:1-31.

Of all days of the year Easter should be the happiest one. This truly is "the day of days" to the Christian believer, for it is the fulfillment of all his hope, the triumph over all evil, and without this event in the Saviour's life all else would have been in vain.

Story Told—Following rapidly upon the outburst of enthusiasm on Palm Sunday, the hate and dislike of the enemies of Jesus took on new power and in every possible way they sought to entangle Him and find an excuse to arrest Him. Finally, through the help of a disciple, Judas, they secured Him. This was on Thursday night, and very early Friday morning He was condemned to death. The awful events of that terrible Friday are no doubt clear in memory of each Junior, and then in the quiet of the rocky tomb the tired and scourged body of the Saviour lay until Sunday morning, the first day of the week. When the women hastened there, before it was quite light, wondering how they would roll away the huge stone which they had seen placed before the entrance, they found, on arrival, the stone was away, the grave was empty. And shining angels informed them "He is not here, He is risen."

Oh, the wonder, the joy, the amazement! They could not believe even though Jesus had told them time and again, they could not believe it. Then He appeared unto them. They saw Him, they heard His voice. One disciple was even permitted to touch the nail prints in His palms and the spear pierced side, and then he believed. We have the testimony of the disciples and of St. Paul, so we truly know He is risen and so we rejoice today, for we are redeemed through the blood of Christ shed upon Calvary and our redemption is sealed by His glorious resurrection.

Suggestions—Invitations on egg-shaped pieces of yellow cardboard bearing the following verse:

Come all the Juniors from far and near,
(Time and place) where you may hear
The wonderful lesson of Eastertide,
The Lord is risen, once crucified.

Have a dormant bulb and a blooming flower from a similar bulb, if possible, and draw a resurrection lesson.

A story of withered autumn leaves and swelling buds of spring. Let the children draw the moral. You guide.

Discuss their "Greatest Joys." Why is our "Greatest Joy" great?

Poster—Our greatest joy! What do you think it is? Come and see and hear.

APRIL 27.

The Fifth Commandment.

By Erle C. Greiner.

Scripture Reading—Exodus 20:13; Matthew 5:21-22.

Memory Verse—"Blessed are the merciful: for they shall obtain mercy."—Matthew 5:7.

Read Ephesians 4:31-32; Matthew 7:12; Romans 12:19.

This commandment was given to us by God through His servant Moses. In the explanation of it Luther says: "We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want."

Our life is our dearest possession on earth, for if we lose our life we lose our ability to enjoy anything else in life. God is the giver of life and He is the only one who has a right to take it away. We are forbidden in this commandment to shorten any one else's life or our own either, and if there is an opportunity to assist or comfort in danger or want, we are commanded to do so.

Our law says if any one commits murder the act is punishable by death. This conforms to God's law. (Genesis 9:6.) But to destroy human life is not the only way in which this commandment may be broken.

Murder is prompted by many motives—anger, hatred, envy, jealousy, revenge, robbery, avarice, or a desire to hide a past sin.

Nor are we permitted to commit suicide, as we frequently hear of people doing. This great sin is often prompted by despair, remorse, cowardice, or recklessness. Whenever this act is committed the person robs himself of the opportunity to repent, and other people must bear the burdens which they leave behind. A notable example was Judas, who betrayed his Master.

We are commanded to assist our neighbor in danger and want. Any time we can do him a favor or assist him in preserving his life or warding off danger, or can give him any aid in sickness, we should do so. Giving to orphans,

asylums, hospitals and missions is keeping this commandment.

Hints—Explain to the children how tempting others to sin or to take useless risks in which they may lose their life is a transgression against this commandment.

How sin, impurity and dissipation will shorten life.

How disregarding the laws of health, overwork, needless worry, violent anger, will shorten life.

Give them a lesson on patriotism and sacrifice for truth and right. Such laying down of life is justifiable.

Give them a missionary lesson.

Have one tell the story of the parable of the Good Samaritan and apply the meaning of this commandment to it.

—♣—

LUTHER LEAGUE TOPICS

(*Continued from page* 26.)

world-war, through which we have just passed, was in substance a renewing of old hostilities? If so, then our new peace is but another Worms, a Speyer, a Westphalia. Or shall we say that the great world-war was a safeguard against, a postponement of, or a hasty solving of yet unsettled religious questions?

WHAT THE PROTEST OF SPEYER TEACHES US.

God is on the side of freedom. The Protest of Speyer has often been repeated. Politically, socially, religiously, men and nations have risen against each other with the purpose of denying someone the God-given and endowed rights of freedom. As was so well illustrated in the recent struggle, God is on the side of freedom. The man or nation that would make slaves of others will ever be humiliated and defeated whether he be known as emperor, pope, Napoleon, or others. Neither the autocracy of Satan nor man can successfully crush the democracy of God and His eternal decree to man.

MIGHT IS NOT ALWAYS RIGHT.

The Old Church party at the congress of the Emperor was in the majority. It held the power of might but was not right in suppressing the Evangelicals. There are times when the majority is utterly wrong. And so it is not always safe to follow the largest crowd. There are times when there are two or three in attendance at League devotionals while hundreds crowd the dance and the show. This should not mean that we had better close the Church and all follow the devil, inferring that he is right because he has the might and is in the majority.

METHODS OF DECEIT, UNFAIR DEALINGS, ETC., NEVER BRING LASTING RESULTS AND SURE VICTORIES.

The assembly of the emperor no doubt dismissed with great joy because it could successfully pass the decree against the Evangelicals. But its action did not escape the all-seeing eye of a just God, who says, "Vengeance is mine; I shall repay." "Truth crushed to the earth shall rise again." Jacob's deceitful victory over his brother Esau brought him untold troubles of life and conscience. The joy of the victory of Judas in betraying his Master was of very short duration; afterwards came bitter remorse and eternal punishment. In all matter of Church work as well, the end can never justify the means, but the means must always justify the end. It is a noble work for a League to support a missionary, but if that support is raised by unfair means, God's blessings cannot follow.

The same principle that is to govern our lives, our Churches, should be practised in matters of our government and affairs of justice. The murderer who is a member of a certain clique is not because of this fact to be shown greater favor than the one who does not belong to it. The rich, because he is rich and can command a "pull," is not to be allowed to evade his taxes, while the poor man without a pull must bear the burden. God still lives. His truth and justice shall endure forever.

QUESTIONS FOR DISCUSSION.

1. What event in early Christianity reminds us of the Protest of Speyer?
2. To what extent to you consider the victory of the Protest of Speyer permanent?
3. Incidents in history demonstrating that might was not right.
4. Unfair dealings in raising funds for Church work.
5. The influence upon our national and social life of the Jesuitic principle that the end justifies the means.

—♣—

YOUR BOYS WHO ARE COMING HOME

will be met at the pier at New York or Norfolk by a Lutheran Camp Pastor and given any help the Commission can offer, provided we have notice of their expected arrival.

Send us the name and last military address—company, regiment and branch of service, of your boy.

In case he has been wounded, or is sick or otherwise incapacitated and therefore detached temporarily from his organization, kindly mention this fact, because it will help the Camp Pastor to locate him among the "casuals" on the boat.

NATIONAL LUTHERAN COMMISSION,
437 Fifth Avenue,
New York, N. Y.

BOOK REVIEWS

"ELSIE IN THE UPLANDS," by Mathilda Roos. Augustana Book Concern, Rock Island, Ill. Pp. 94; illustrated. Price, 25 cents.

This is a vacation story and will be found very pleasing to the junior grade of our readers.

"THE CASTAWAY," by Runa. Augustana Book Concern, Rock Island, Ill. Pp. 136. Price, 30 cents.

This is a more pretentious story and is designed for young readers. It is illustrated and will be enjoyed by very many of our readers.

"MY CHURCH," Vol. IV, edited by Ira O. Nothstein, librarian of Augustana College and Augustana Theological Seminary. Augustana Book Concern, Rock Island, Ill. Pp. 127; cumulative index. Price, art cover, 30 cents; cloth, 60 cents.

This book pertains principally to the history, work and spirit of the Augustana Synod. Rev. Nothstein's editorial work in these volumes has been most excellent. The foreword by the Rev. John Telleen is characteristic. The historical data that has been compressed into this volume is valuable. This book should have a circulation beyond the Augustana Synod.

"THE LUTHERAN CHURCH IN PARIS," an historical and descriptive sketch, by Rev. Wm. Wackernagel, D.D., LL.D. Cloth; pp. 64. General Council Publication House, 1716 Arch Street, Philadelphia. Price, 50 cents, cloth; 25 cents, paper.

This is a most interesting and informing volume on the Lutheran Church in France. It is well illustrated. It contains much information, and will be read by our people with interest because of the war conditions that have prevailed.

"BIBLICAL HISTORY FOR SCHOOL AND HOME," by Dr. M. Reu, Professor at Wartburg Seminary, Dubuque, Iowa, translated from the German by Rev. Herman Brueckner, A.M. Cloth; pp. 344; questions, illustrations and maps. The Wartburg Publishing House, Chicago.

This is an excellent manual. It is another contribution of Dr. Reu to the literature of the Church. Dr. Reu says: "Not a few of the stories are intended only for repeated reading. Even in the best parochial schools these cannot, for lack of time, be treated catechetically; the people must become familiar with them by reading them repeatedly. It will be found a helpful and useful manual, not only for parochial schools and confirmation classes, but for Sunday school work."

A SOLDIER'S LETTER TO HIS BROTHER

SEGENDORF ON THE "RHEIN,"
December 25, 1918.

DEAR BROTHER:

Just a line to let you know how things are going with me. I haven't heard from any of you in over a week now. I have received all the christmas cards, though. I received the Christmas package yesterday, and it sure tasted fine. It has been some time now since we have had any candy.

Last night (Christmas Eve) we had an entertainment here, and it was great. There was some fine singing, dancing and boxing.

Today is Christmas and it has snowed during the night and everything looks very pretty. We were given chocolate this morning by the Y. M. C. A., and are expecting a Government issue of candy any minute now. I don't know what kind of a dinner we are to have as yet, but expect it will be good. I am in the best feeding company in the battalion. They do all they can for us, and believe me, we can't kick.

This town "Segendorf" is situated in a valley about three miles east of the "Rhein" (that's the way "Rhine" is spelt here). We are quartered in different homes and have it very good, and I, with three others, am in a room that has a stove, writing table and four chairs in it. All in all we have it very good. We drill about four hours each day excepting Sundays and holidays.

I have just had dinner and it was very good. Can just about navigate.

We had—

Meat,
Potatoes,
Gravy,
Rice Soup,
Bread and Butter,
Coffee and Cake.

We had all we could eat.

Will close for the time, hoping you are all in the best of health and that you had a Merry Christmas.

Love to all. I am, Your loving brother,

ALBERT.

CORNELIUS ECKHARDT

(*Continued from page* 18.)

Mr. Eckhardt was one of the old guard of the Luther League of America. He was a member of the convention at Pittsburgh in 1895 at which the Luther League of America was organized. For a number of years he was the business manager of the LUTHER LEAGUE REVIEW. His interest in the work of the League continued steadfast until the time of his death.

Besides his father and his mother, Mr. Eckhardt is survived by five grown daughters, children of his first wife, by one grandson, two sisters and four brothers, all of Washington.

The LUTHER LEAGUE REVIEW feels that in the death of Mr. Eckhardt the League has lost a valued friend and a staunch supporter of its interests. To the bereaved family the REVIEW extends its heartfelt condolence and wishes for them the consolation of our Father in Heaven.